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श्री प्रकाश दर्नाल

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लमजुङ्ग राज्य
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प्रधानमन्त्री जंगबहादुर राणाका समयको नेपाल-भोट युद्धको ऐतिहासिक सामग्री ५८-६४

The Kohla Project 2000
-The First Season Of Excavation-

- C. Evans, J. Pettigrew,
U. Acharya & Y. Tamu

In April two weeks excavation was undertaken at Kohla. Aside from the project's co-Directors (Evans, Pettigrew and Tamu), and employing 6-8 local villagers throughout, the core staff consisted of A. Oswald (English Heritage), M. Abbott (Cambridge Archaeological Unit), U. Acharya and his assistant B. Thapa (Dept. of Archaeology, HMG Nepal). Camping on site, the working and living conditions proved arduous. There had been little melt-off on the Himalayas and, as a result, most nights the temperature dropped below freezing. On the whole, this exercise can only be counted as a complete success and the team knitted well together. It is clear, however, that in the future to sustain proper professional scientific work in such conditions will require considerably more infrastructure (e.g. dedicated office and finds tents with heating facilities).

As the first excavation in this area of the Himalayas our approach was necessarily cautious. With the depth/complexity of the strata unknown, until our 'eye' was into the archaeology we had no wish to open large areas in plan and, instead, concentrated upon section-controlled sondage exposure. At the same time, from the outset it was obvious that the interior of at least one of the buildings had to be tested. Therefore, it was decided to focus the investigations in the northern middle of the central settlement, thereby avoiding the main, potentially 'public' buildings to the south, whilst trying to achieve coherent results from one area. (This is as opposed to dispersed small test pits across the settlement's three 'quarters' in a belief that - given the overall paucity of context - the basic principles of the site's layout need be grasped before formalised sampling procedures can be adopted.)

Work centred upon Structure 27 - a simple square-plan building - which was excavated in opposed quadrants. Beyond this, and in order to comprehend the dynamics of what was evidently the settlement's terraced hill-side layout, trenches were extended along both the north-south and east-west slopes from Structure 27's central axes. Whereas the latter only interlinked that building with its two 'neighbours' (Structures 15 & 28; Trenches IV-VI), the north-south trench line was much more extensive (Trenches I-III, VII-IX). Eventually extending over

more than 60m and covering a c. 8.00m drop in slope - from the crown of the northern hill down to the southern central courtyard/plaza - it also interconnected with Structures 23 and 25. (To avoid unnecessary disturbance to their floor strata, the interiors of the latter were not trenched, and only the exterior wall faces were exposed.) Finally, a small sondage was cut at the foot of the large standing stone within the southern central courtyard beside the putative 'King's House' in order to simply prove whether it was 'old' (i.e. deeply embedded) - which indeed proved to be the case. In the course of the fieldwork, 121 contexts were excavated and 48 major structural features were identified and recorded.

Somewhat surprisingly, the sub-soils consist of heavy tan/brown clays, and not stone. This is quite fortunate as it seems quite a sensitive matrix viz. stratification and means that vast amounts of time need not be given to the cleaning of a bedrock natural. Although discrete stratigraphic horizons were recovered, the sequence proved to be quite shallow with no more than 0.75m strata encountered. (The as yet uninvestigated deposits within Structure 25 must obviously exceed this depth, but it is unlikely that they will provide any further stratigraphic complexity in terms of the site's overall sequence and phasing.) As suspected, the area's acidic topsoils have clearly impacted on bone survival. Aside from some animal teeth and burnt bone, the few faunal remains recovered are otherwise very small and decayed. However, the preservation of charred plant remains and charcoal seems excellent and we were able to wet sieve five samples, and permission was granted to export these to the UK. Apart from providing organic material for the purposes of absolute dating (see below), these will shortly be assessed by Karen Lundstrom-Baudais of the CNRS, Paris.

Finally, by way of introduction, a GPS was acquired for the project and absolute reference points were obtained for each of the major sites en route to Kohla; the main settlement's grid was itself also tied in (N - 28° 22.757; E - 84° 11.111; 3,330m OD).

Primary Occupation

The recovery of postholes in all trenches but IX and X came as a considerable surprise. A number of these proved to be very substantial. Based on the restricted exposure of our narrow trenches it is difficult to ascertain any pattern amongst them. While some may well relate to the main stone buildings and, for example, have supported porches, generally their density and situation would suggest that they should be attributable to 'pre-stone' structures. To this extent they are here largely phased with 'early' surfaces present in Trenches I, II, V and VI (found cut by stone building footings). These were most obvious in the latter, western two. In VI two such early horizons were identified, including an upper burnt surface which extended east across the base of Trench V and into the northwestern quadrant of Structure 27 (no early postholes were, however, found within the interior of that building). Samples of this burnt layer from Trench VI ([080]) were fine wet sieved and, aside from producing quantities of charcoal, numerous small clay crucible fragments were also recovered. It is clear that to come to terms with the nature of this early occupation and distinguish plans of its evidently timber buildings, larger-scale excavation exposures will be necessary in the future.

The recovery of this early phase offers an exciting dimension to the site's sequence, as it may suggest that the character of the primary occupation differed than its 'developed' expression. Possibly relating to patterns of seasonal landscape usage (i.e. pastoral transhumance), 'prospection' (viz. the discovery of mineral ores) and/or trade, it suggests an immediacy of occupation. In this regard the use of timber would have been an obvious choice in a

heavily wooded landscape, especially given the locale's immediately clay sub-soils (i.e. stone would have probably had to have been quarried from nearby slopes and outcrops).

Structure 27

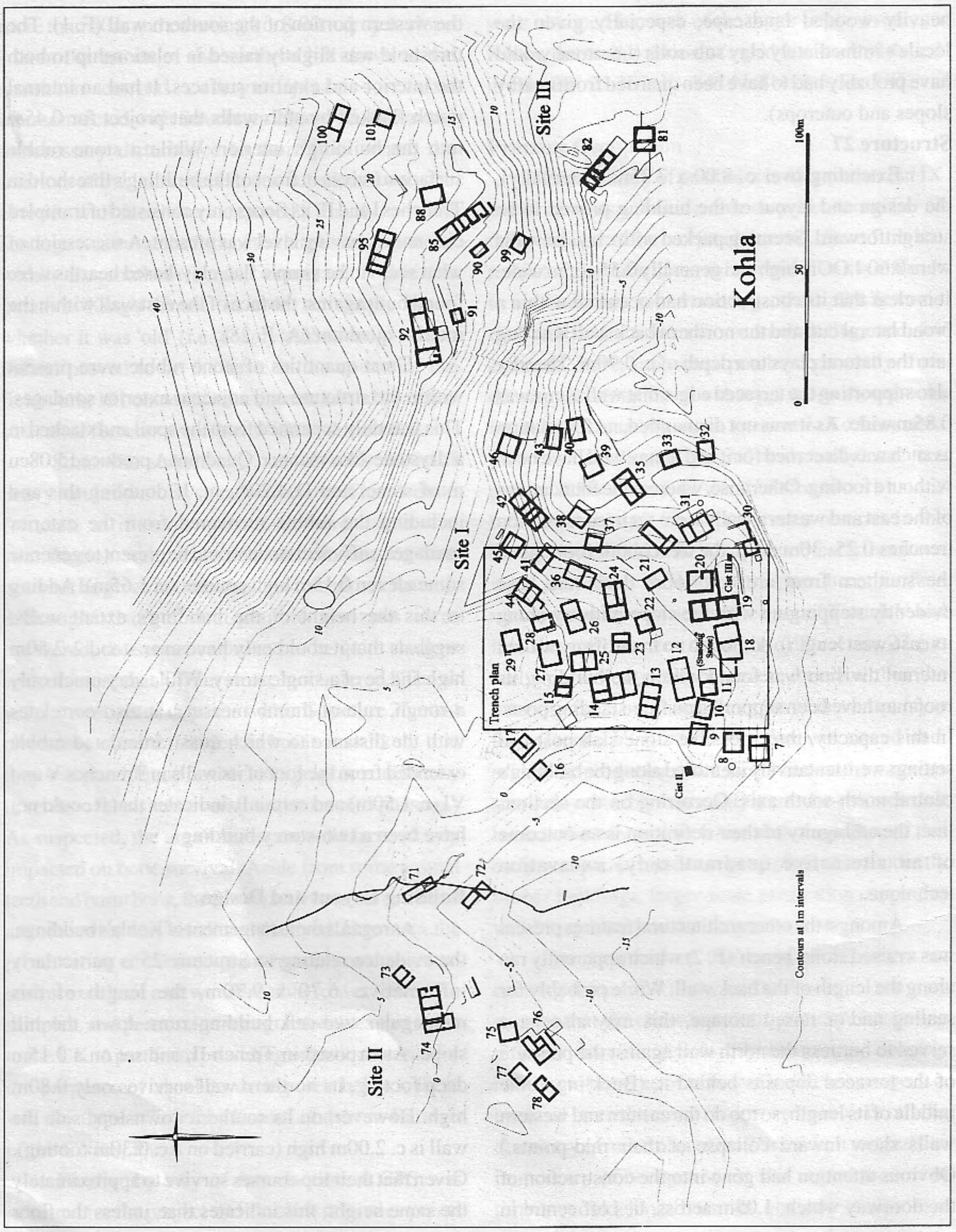
Extending over c. 8.00 x 7.35m (externally), the design and layout of the building proved to be straightforward. Seeming packed with clay, its walls were 0.60-1.OOm high and generally 0.55-.65m wide. It is clear that its construction had occurred within a broad lateral cut, and the northern back wall was dug into the natural clays to a depth of c. 0.90m. Thereby also supporting the terraced edge, that wall alone was 0.85m wide. As it was not dismantled, no foundation as such was discerned for it and it may well have been without a footing. Otherwise, whereas the foundations of the east and western walls were set in construction trenches 0.25-.30m deep, the trenchbuilt footings of the southern front are 0.45-.60m deep (the base evidently stepping up with the slope midway along its east-west length). Although no trace of any walled internal division was found within the building, its roof may have been supported on free-standing posts. In this capacity, three possible stone slab post-pad settings were tentatively identified along the building's central north-south axis. Occurring on the section-line, the ambiguity of their definition is an outcome of an alternative quadrant(-only) excavation technique.

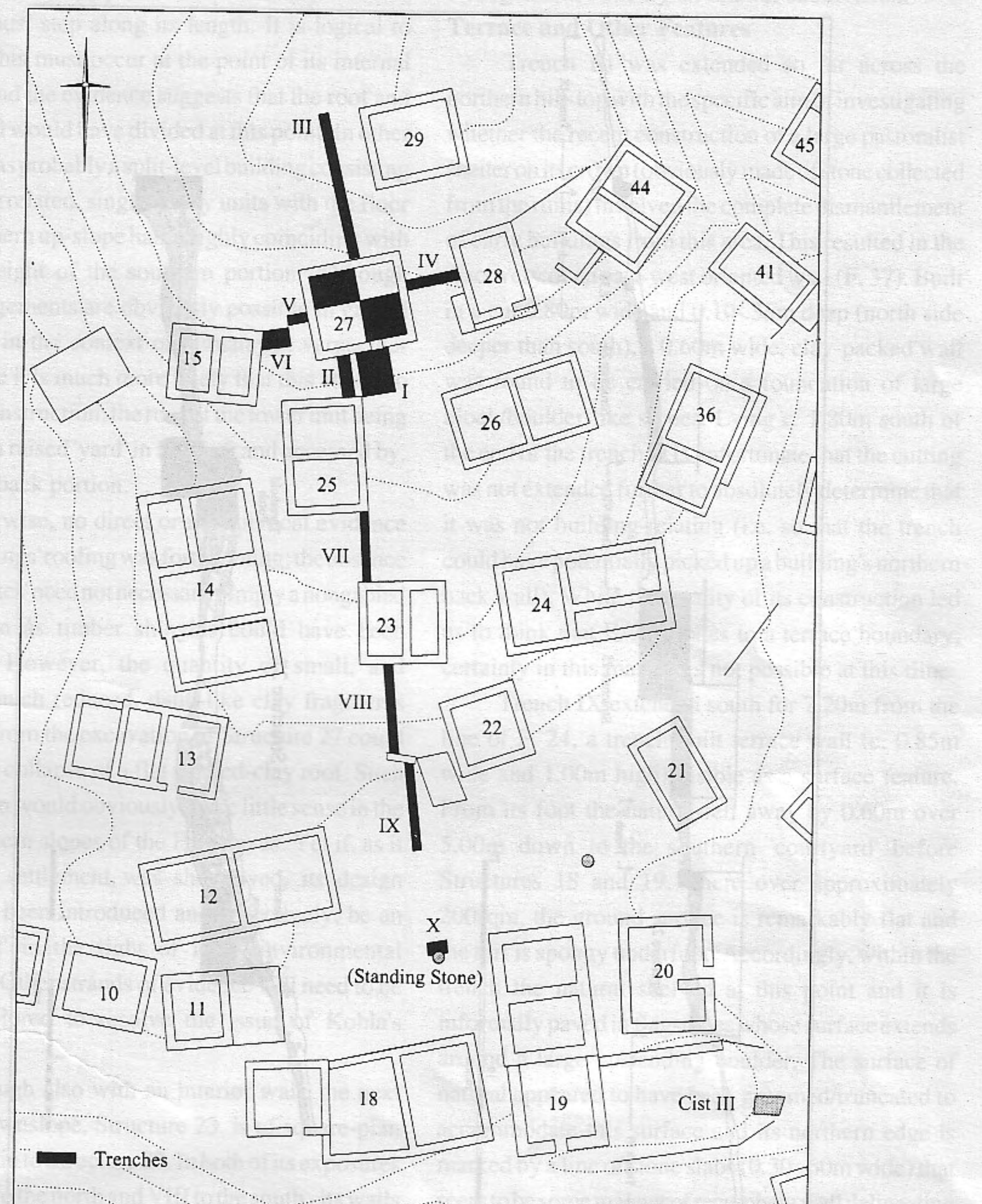
Amongst the other architectural features present was a raised stone 'bench' (F. 2) which apparently ran along the length of the back wall. While probably for seating and/or raised storage, this may also have served to buttress the north wall against the pressure of the terraced deposits behind it. (Buckling at the middle of its length, so too do the eastern and western walls show inward collapse at their mid-points.) Obvious attention had gone into the construction of the doorway which, 1.05m across, lies off centre in the western portion of the southern wall (F. 1). The threshold was slightly raised in relationship to both the interior and exterior surfaces. It had an internal porch flanked by stub walls that project for 0.45m into the building's interior. While a stone rubble surface survives in front of the building's threshold in Trenches I and II, its floors only consisted of trampled clay and no paving level was present. A succession of what seem to be simple flat, clay-based hearths were found built against the face of the east wall within the interior quadrant (A; F. 28).

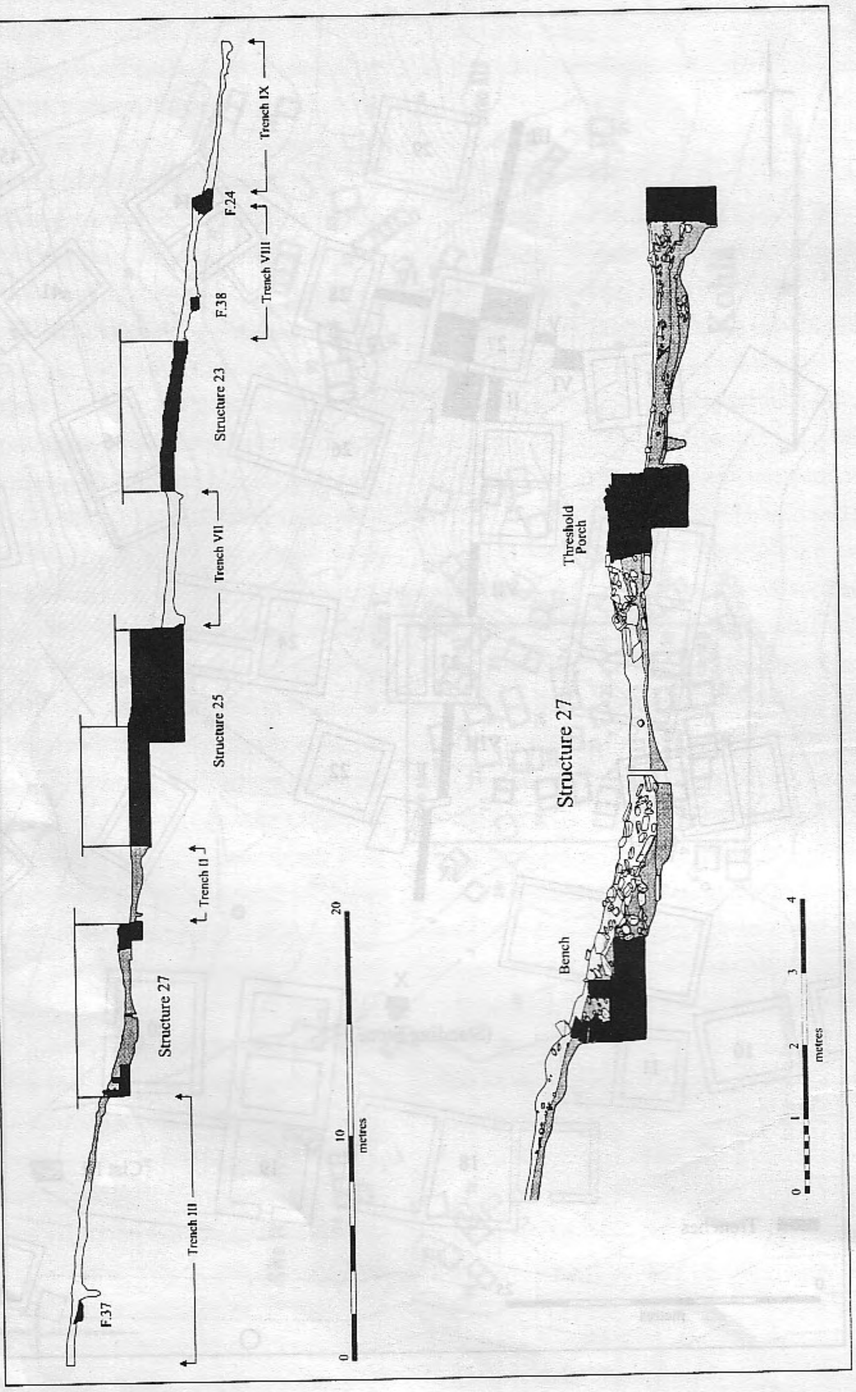
Great quantities of stone rubble were present within the structure and adjacent exterior sondages. This was duly separated from the spoil and stacked in a 'drystone-like' manner; Quadrant A produced 5.08cu m of stone, and D 4.20cu m. If doubling this and including the rubble recovered from the exterior sondages, sufficient stone would be present to generate some eleven 0.15m high courses (c. 1.65m). Adding to this the height of the building's extant walls, suggests that it could only have ever stood 2-2.50m high and be of a.single storey. While very much only a rough, rule-of-thumb measure, it also correlates with the distance to which quasi-articulated rubble extended from the foot of its walls in Trenches V and VI (c. 1.50m) and certainly indicates that it could not have been a two-storey building.

Building Layout and Design

As regards the arrangement of Kohla's buildings, the evidence relating to Structure 25 is particularly informative. 6.70 x 9.70m, the length of this rectangular two-cell building runs down the hill slope. As exposed in Trench II, and set on a 0.15m deep footing, its northern wall survives only 0.80m high. However, on its southern downslope side the wall is c. 2.00m high (carried on a c. 0.30m footing). Given that their top courses survive to approximately the same height, this indicates that, unless the floor


Kohla
Site I
Site II
Site III
Trench plan
Cist II
Cist III
Standing Stone
Contours at 1m intervals
0
50
100m


III
29
45
44
IV
28
41
V
VI
27
15
II
I
26
36
25
VII
14
24
23
VIII
22
21
13
IX
12
X
(Standing Stone)
20
10
11
18
19
Cist III
Trenches
0
25
metres


F.37
Trench III
Structure 27
Trench II
Structure 25
Trench VII
Structure 23
F.38
Trench VIII
F.24
Trench IX
0
10
20
metres
Bench
Structure 27
Threshold
Porch
0
1
2
3
4
metres

level sloped markedly, the foundations and interior surfaces must step along its length. It is logical to infer that this must occur at the point of its internal division, and the evidence suggests that the roof and storey level would have divided at this point. In other words, it was probably a split-level building consisting of two interrelated, single storey units with the floor of the northern up-slope half roughly coinciding with the roof height of the southern portion. Although such arrangements are obviously possible in gabled structures, in the context of Himalayan vernacular architecture it is much more likely that this attests to flat-roof construction; the roof of the lower unit being utilised as a raised 'yard' in front of, and accessed by, the higher back portion.

Otherwise, no direct or unequivocal evidence of the buildings' roofing was forthcoming; the absence of stone 'slates' need not necessarily imply a nongabled construction as timber shingles could have been employed. However, the quantity of small, and evidently much reduced, daub-like clay fragments recovered from the excavation of Structure 27 could attest to the collapse of a flat packed-clay roof. Such a roof design would obviously make little sense in the moist southern slopes of the Himalayas. Yet if, as it seems, the settlement was short-lived, its design could have been introduced and, effectively, be an 'experiment' in the light of local environmental conditions. Other strands of evidence will need to be further explored to resolve the issue of Kohla's rooftypes.

Although also with an interior wall, the next building downslope, Structure 23, is of square-plan and more akin to Structure 27. In both of its exposures Trench VII to the north and VIII to the south - its walls were only c. 0.60/.65m high. Situated at a point where the slope is only slight, it has not been significantly terraced into the hill. Its internal north-south wall need not relate to any kind of split-level arrangement, but only an interior subdivision.

Terrace and Other Features

Trench III was extended so far across the northern hill-top with the specific aim of investigating whether the recent construction of a large pastoralist shelter on its crown (obviously made of stone collected from the ruins) involved the complete dismantlement of early buildings from this area. This resulted in the discovery of an east-west oriented wall (F. 37). Built in a cut 0.80m wide and 0.10-.35m deep (north side deeper than south), a 0.60m wide, clay-packed wall was found to be carried on a foundation of large block/boulder-like stones. Lying c. 1.80m south of the end of the trench, it is unfortunate that the cutting was not extended further to absolutely determine that it was not building-relating (i.e. so that the trench could have potentially picked up a building's northern back wall). While the quality of its construction led us to think that F. 37 relates to a terrace boundary, certainty in this manner is not possible at this time.

Trench IX extended south for 7.20m from the line of F. 24, a trench-built terrace wall (c. 0.85m wide and 1.00m high) visible as a surface feature. From its foot the natural fell away by 0.60m over 5.00m down to the southern 'courtyard' before Structures 18 and 19. There over approximately 200sqm, the ground surface is remarkably flat and the turf is spongy underfoot. Accordingly, within the trench the natural shelved at this point and it is informally paved in flagstones whose surface extends around a large upstanding boulder. The surface of natural appeared to have been groomed/truncated to accommodate this surface and its northern edge is marked by a line of stone slabs (0.30-.60m wide) that seem to be some manner of recumbent wall delineating the courtyard area (all F. 25). (In the original 1994 survey, what seemed to be an exterior terrace-related staircase was identified immediately east of this trench.)

Trench X was opened at the northern foot of the large standing stone set beside Structure 19, with the intention of determining whether this was 'old' or had been recently set. Upon the removal of 0.30m of humus, this stele was found to be embedded within the extension of the same paving recovered in Trench IX, thereby proving the antiquity of the standing stone. Aside from this determination, the importance of these two trenches is that they demonstrate the existence of formally defined 'public' space within the core of the village settlement, which the standing stone is itself an expression of. Interestingly enough, no occupation surface was found sealing this paving; remarkably few artefacts were recovered in association, suggesting that deposition may not have been a major component of public activities.

North of the F. 24 terrace wall, a complex sequence of features was identified within Trench VIII. F. 38 was a 0.75m wide 'buried' wall (i.e. not visible at topsoil level) consisting of three courses of large stone slabs. Due to ground slope, only its northern side was trench-built (0.40m deep); it had been laterally cut into the slope and there was no defining cut on the southern side. The slope on that side had been truncated/flattened over c. 1.90m and the southern face of F. 38 had, therefore, been built free-standing. Abutting the north side of the wall was a 0.50m 'square' box-like cut, c. 0.20m deep with a large slab laid across its base (F. 41; its western side was truncated by F. 42, a large void posthole). Its excavator thought that the impression of subsequently removed vertical slabs could be identified in the sides of this cut and, therefore, that it was either a stone-line cist or hearth. Indeed, a concentration of charcoal was found upon the basal slab and a single burnt bone fragment was recovered. The interpretation of this feature group is further complicated by the fact that a cairn-like setting was found to seal them (F. 23). Ringed by small stone rubble, a large concave/domed slab capped a distinct heap of charcoal that was surrounded by sherds from a single broken pot. What seems to be horse teeth and small fragments of white burnt bone were also recovered from these deposits. In short, this seems to relate to a ritual 'placement' and perhaps even a mortuary interment. If the latter, by any measure this would be a remarkable occurrence within the core of a village and could suggest that it post-dates the site's abandonment.

While F. 38 was clearly terrace-related, lying only 1.30m south of Structure 23 it could also have footed a porch for that building (or, alternatively, been the southern side of an earlier building). If so, the F. 41 'box' hearth/cist may be directly associated with it or be a later feature (i.e. 'encampment'-related; see below).

Finds

The excavations proved surprisingly prolific in the quantity of artefacts. In total more than 1200 sherds of pottery were recovered; their gross trench density is shown in Table 1.

Trench	Sqm	Pottery (No.)	Density (Sherds per sqm)
Str. 27			7.2 (ave.)
Quad A	10.25	31	3
Quad D	11.55	133	11.5
I	9.10	218	24*
II	3.30	93	28.2*
III	13.30	109	8.2
IV	5.00	64	12.8
V	1.90	8	4.2
VI	4.00	71	17.7*
VII	6.00	220	36.7*
VIII	5.60	165	29.5*
IX	7.20	90	12.5
X	1.40	2	1.4

Table 1 - Pottery Frequency (* indicates above mean densities - 15.8 sherds per sqm)

Although such a limited excavation sample provides, as yet, no sound basis for generalisation, what may prove to be 'trends' can be distinguished. Foremost, is how relatively low the densities are within Structure 27. The terraced construction of that building probably resulted in the truncation of earlier occupation horizons and the re-deposition of their associated finds. Equally, these figures suggest that - analogous to the maintenance of domestic space in villages today - the building was swept out and, perhaps related, the densities in the doorway-related quadrant (D) were almost four times greater than the building's'backspace' in Quadrant A. (Here it is surely relevant that, as indicated in Table 1, aside from Trench VI all the occurrences of above-mean densities occur in front of buildings. Abutting Structure 15, the location of the entrance into that building is unknown and the robust survival of the Phase 1 horizon in Trench VI also probably contributed to its densities.) The evidence that the houses were cleaned out could, by extension, imply the existence of midden dumps. Probably located at the fringes of the settlement's built core, these have yet to be located. Of course, this chain of argument presupposes that Structure 27 - with its low artefact densities - was a house, as opposed to a meeting place, workshop or shrine/ temple. Only further excavation of a range of the site's structures will provide comparative context to permit such statements with any confidence.

The densities across the surfaces in front of Structure 27 (Trenches I & II; 26.1 ave.) are roughly comparable to that before Structure 23 (VIII; 29.5); whereas at 36.7 sherds per sqm the densities between Structures 23 and 25 are substantially greater. South of Structures 23 and the F. 24 boundary wall, the density of Trench IX - running down to the 'plaza' - is relatively low (12.5), with the lowest density being in Trench X at the foot of the main standing stone. While admittedly the paving was not removed across this area, this still suggests that the central 'public' space was kept relatively clean and activities occurring there were not significantly artefact-related.

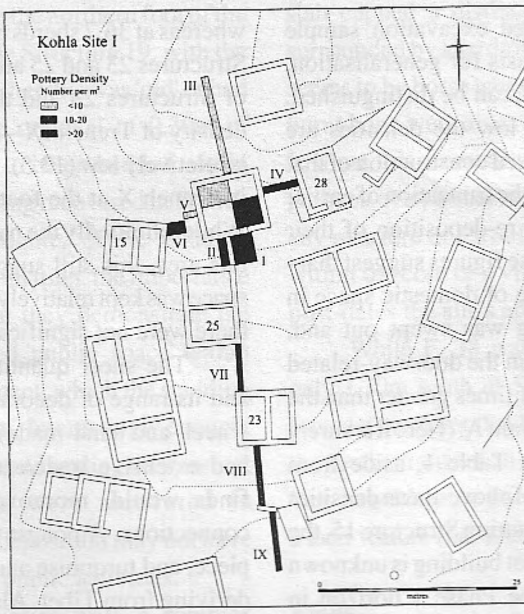
The sheer quantity of the pottery recovered, and its range of decorative styles and fabrics (both wheel- and hand-made) suggests that the settlement had extensive trade/exchange links. A number of finds would, moreover, point to long distance connections. Amongst these are a worked obsidian piece, and turquoise and fossil coral beads probably deriving from Tibet. Also found was a piece of hard fired 'stoneware' and a remarkably fine sherd, of almost eggshell-like quality, whose source was probably in China.

Initial analysis of the survey-collected pottery from Kohla and the other sites indicates that while some fabrics are common throughout, there are distinctions between the 'up-mountain' and lower 'highland' sites. Based on Gibson's preliminary 1996 study - and although a number of the sites require further collection before any statistically valid comparison can be attempted the division would seem to come at Karapu, with the sites below having a different suite of fabrics and a higher proportion of decorated wares.

	Total	Decorated	Fabric:						
Site	(No.)	(%)	A	C	D	E	F	G	B
Kohla	314	4.6	•	•	•	•			
Chikre	107	-	•			•			
Khoido	56*	10.7		•	•	•			
Karapu	7*	-	•		•	•			
Kui Choh	139	74				•	•	•	
Nadr Pa	111	47.7			•	•	•		
Yangjakot	42*	31			•				•

| < Shared Fabrics > |

Table 2 - Pottery Seriation of the Environs Sites (* indicates sites requiring further collection)



A number of iron objects were recovered from the excavations, including 3/4 knives. More noteworthy, perhaps, was the presence of iron slag within three contexts (Trenches I & III; a piece of slag had also been found in the preexcavation survey collections). Numerous small pieces of crucible were recovered from the lower burnt ground surface in Trench VI; a copper alloy ring and a miniature spatula-like piece, as well as a silver earring, were also found. Both stone and worked-down pottery gaming discs were recovered (and a drilled, round-worked, decorated sherd may have been utilised as a pendant); a variety of worked stone implements were also retrieved.

Dating

Based on the scale of subsequent tree-growth upon the ruins, we have always thought that Kohla was generally of a Medieval date and could be as much as c. 1,000 years old. Although, by whatever affinities there are between its ceramics and those dated elsewhere in the country (especially the scored wares), a date range of anywhere between AD 500-1500 was possible. In order to bracket the sequence - at least as based on the results of this season's work - two radiocarbon dates were submitted for analysis:

1) [080] - 850 ± 60BP (AD 1030-1280 - 2 sigma/ 95 % probability; Bet 149145)
2) [005]D - 750 ± 50BP (AD 1200- 1300 - 2 sigma/95 % probability; Bet 149144).

The first is from the burnt, pre-stone building phase in Trench VI; the second from charcoal dumped adjacent to the threshold of Structure 27 itself. Although giving a maximum occupation of some 270 years, the probable intersection point of these two dates with the calibration curve would respectively correspond with 1200 and 1270. This could suggest that the occupation lasted, perhaps, in a range of 150 years and may even have been less than a century. Given what is understood of the cultural sequence of the region, and the internal correspondence between the two dates, they both seem quite acceptable. Moreover, while complications may be encountered elsewhere in the larger Kohla complex (i.e. its other

'quarters' may extend the chronology), this tight dating would complement its as yet two-phased sequence and the overall impression of the settlement as a short-lived 'experiment'.

Ethnographic and Trailside Observations

Reflective of the Project's ethno-historical component, the following observations were made:

1) Long a source of much speculation, at Kohla proper the great central capstone setting (with a box-shrine built within its interior) saw still a new phase of modification. Given the night-time cold, some of our labourers elected to sleep beneath it (its stone overhang refracting heat). To accommodate themselves they dug what amounts to a dripchannel around half of its projecting semi-circle, adding a 'domestic' dimension to the history of this probable monument.

2) As mentioned in earlier reports, the location of the site's cemetery has been extensively sought and its absence has been the cause of some consternation. In the course of his landscape reconnaissances Yarjung believes that he may have now found it set atop a ridge overlooking the settlement. Certainly there has been 'disturbance' on its crest and a few possible cairn-like settings can be identified. (Interestingly enough, he failed to recognise a large lightening-split tree located at the edge of the area in question. In his earlier dream-inspired searches for the cemetery he was informed that a tree of this type would mark its location; see Evans 1999: 453, note 13.)

3) En route a pastoralist cache, holding of bamboo shelter poles, mats and ropes, was observed set beneath a rock overhang at the riverside below Kohla. Recorded photographically, in previous years similar transhumant stores have been observed set within the hollow trunks of lightening-struck trees.

4) When visiting a newly established day-care centre at Yangjakot on the return leg of the journey, we were shown a number of wooden miniatures of agricultural implements. Apparently for the instruction of children, these were documented photographically. Similar to the model pastoralist shelters recorded in previous seasons and other instances of demonstrative model construction observed amongst the Gurung/Tamu, in the coming year we intend to submit a paper concerned with their model-making practices to the Journal of Material Culture.

Anthropological Fieldwork

Aside from video-tape documentation of all facets of the fieldwork (these are currently being timed-coded by the anthropological research assistant, Dil Kumari), anthropological research undertaken during the 2000 field season focused on:

Shamanic Oral Texts - Translation and analysis of the historical content of the shamanic 'oral texts' (pye) continued as in previous field seasons. The major achievement of this season's work included the completion of the lengthy Lemkorho Pye that describes aspects of ancestral life at Kohla. The pye, which is briefly summarised below, is currently being analysed and secondary oral knowledge of historical importance that was accessed through the text is in the process of being documented and analysed:

The Klye headman at Kohla wanted to rule over all the villages in the area and decided to collect taxes. He told his advisor Lemko to go all the villages in the surrounding area and collect the taxes. None of the villagers wanted to pay but with difficulty Lemko persuaded them to do so. Lemko's asyo (mother's brother) Aangichyo lived in Tapro Mhijyaye Thoh where Lemko had been born. He owned a mill by the

river and took a little of the grain that he ground for people in payment. This meant that he was richer than most villagers and so the headman wanted a larger tax from him. He refused to give anything, saying that he earned his payment whereas the headman was taking a tax and giving nothing. Lemkorho was in a difficult position. He couldn't argue with his asyo. So he went back to Kohla without Aangichyo's tax.

The headman was angry and told Lemko to return to collect the tax but his asyo refused a second time and Lemko returned empty handed. The headman told him that if he didn't collect the tax from Aangichyo he would lose his job and all his wealth. Lemko was frightened and begged Aangichyo to pay. His asyo still refused as he thought that it was unfair to tax the villagers. Lemko was very upset but decided that he had better keep his master happy even through he would have to turn against his asyo.

Lemko brought a case against his asyo which was judged by all the men of the village. They fined him double and treble the tax he owed. There was a great argument between Lemko and his asyo. Aangichyo shouted "you have taken my heart and my leg". Lemko went back to Kohla and the headman rewarded him by making him his advisor for life. Aangichyo was furious and that night he put a curse on Lemko. Lemko who was asleep in Kohla had a very bad dream and awoke in terror. After that he became sick with fear and never recovered. A few days later he died. The headman was very upset that Lemko had died and decided to do a pai (major mortuary ritual) for him. He asked Aangichyo for the syol-asyo koi, (cloth given by asyo), the chu, keky (goats), tohkyu, kohkyu, thukyu (sheep into whom Lemko's soul would be placed before travelling to heaven and the companion sheep), and sundo chyu, aoli ki (special kinds of rice) without which a pai cannot begin. But Aangichyo refused. The headman went to look for a pachyu and klehbri (shaman) to do the pai. He couldn't find any who would do it without the asyo koi and other things Sylo Pachyu was a greedy man and when the headman offered him more than the usual payment he agreed. He made the pla (effigy of the dead person) and decorated it. He made it talk and made the food that had been offered to it disappear as he had magical powers. After three days he told people that Lemko had reached Targila.

Lemko had not reached Targila. He was stuck in Heni Nhoye Chhaja, a place somewhere in the Himalayas on the way to heaven. His soul wandered in search of bodies to inhabit but it could only go into dead bodies. He would find the rotting corpse of a mouse and enter it so the body would come alive, but it only become more rotten. Between the rainy season and the dry season nine klehbris and seven pachyus passed through Heni Nhoye Chhaja. They heard a noise "pey-ju, pey-ju" and wondered what sort of animal or bird made that sound. They looked around and saw a disgusting creature that looked as though it was made from rotting flesh. It wanted to speak and bowed down to them. The chief klehbri asked, "What are you and what do you want of us?" The creature answered "I lived in Kohla before my death. My name was Lemko. During my life I gave my asyo great trouble and because of that he cursed me and when the headman tried to do my pai my asyo refused to give the asyo koi and other essential items. Without these things I can't cross the river Hansyulu Kyu to Targila".

The nine klehbris and the seven pachyus went on their way. When they reached Kohla they asked if anyone had died. They were told that no one had died but then the villagers told them that a few years ago Lemkorho had died but they had done his pai. The

chief klehbri explained to the villagers that the pai was done incorrectly and that Lemko had never reached Targila. The headman was very upset and called for his horse and rode off to look for Lemko. When he reached Heni Nhoye Choh he listened for the "pey-ju, pey-ju" sound and then he saw the hideous creature and held out his shawl to it and said "If you are really my honest and wise advisor Lemkorho, come to my shawl". The creature bowed nine times as Lemko would have done when he was alive and came slowly to the shawl. The headman gathered the creature in his arms and sobbing held it to his heart, then he returned to Kohla.

He wanted to re-do the pai but still the asyo would not come nor send the required items. The headman visited Aangichyo three times and took all his valuables with him on his third visit but still the answer was "no". Without the asyo koi and other essential items it was impossible to do the pai. Then the headman chose a clever boy and told him to go at night when everyone was asleep to the mill and steal a bit of cloth. After that he had go to Aangichyo's house and steal a little millet and then go to the rice beater and steal a little rice. The boy returned to Kohla with all the items and Lemko's pai was repeated. This time it was performed by a descendent of the famous Pakrai Pachyu and an unnamed klehbri. At the end of three days the headman opened his shawl and it was empty. The creature was gone and the headman knew that Lemko's soul had reached Targila at last.

To date, analysis of this pye has focused on what it tells about the introduction of taxation, the manner in which social relations of hierarchy changed and the way that people resisted that change. A further avenue of enquiry to be explored includes the search for historical documentation concerning the introduction of taxation into this area, related changes in relations of hierarchy and local responses.

Ethno-Historical Research - Prior to 2000 the Project focused primarily on the translation and analysis of the historical content of the pye and analysis of the social dynamics of the Project itself. During field trips undertaken in 1994 and 1995 ethno-history interviews informed archaeological enquiry. All phases and activities of the research trips were video-taped and interviews were conducted with local people on a range of topics including shepherding patterns, house-building techniques, local flora and fauna, sacred geography and interpretations of material culture. Interviewees included shepherds from different Gurung/Tamu villages, people from the villages of Yangjakot and Wachok, visiting shamans from Pokhara and our porters.

In the course of this work it has became apparent that extensive ethnohistorical research needed to be conducted in addition to that done in conjunction with archaeological enquiry. To this end an ethno-historical research team was formed in early 2000 consisting of co-directors, Judith Pettigrew and Yarjung Tamu assisted by Dil Kumari Tamu. In-depth ongoing ethno-historical research commenced in April 2000. Interviews are being currently being conducted with a wide range of Gurung/Tamu individuals, male and female, across different social strata, age groups, clans and backgrounds. Preliminary analysis of less than 50 interviews has to date provided little significant historical information but does illustrate the cultural importance of Kohla to diverse sectors of Gurung/Tamu society. Young people, however, particularly those who live in the town appear to have more limited knowledge concerning their ancestral heritage.

Linguistic Analysis - Linguistic analysis of the

migration texts is shortly to commence in collaboration with Mark Turin, a linguistic anthropologist based at the Himalayan Languages Project, Leiden University. This collaboration will enable comparative linguistic analysis to be undertaken on the migration histories and will add a new and important dimension to the study of the Gurung/Tamu past.

Research Directives and Prospects

Essentially this season at Kohla tested whether we could excavate under such extreme conditions. Having succeeded in this, it is clear that if we are to fulfil the aims of the project that the archaeological investigations will need to progress on two fronts:

1) Settlement Excavations - Aside from the interaction (and variability) between the central Kohla settlement core (I) and its eastern and western 'quarters' (II & III), other main avenues of research have been highlighted in the course of this year's work:

i) The situation of the primary timber-phase occupation in relationship to eventual layout of the final complex. Is it, for example, confined to the northern central hill-top or do the 'sister' settlement quarters also have pre-stone precursors? To adequately come to terms with the nature of this early phase of settlement will require large-scale exposures in order to recover full building plans.

ii) Relating to the first issue is the potential interrelationship of the site's 'permanent' village settlement and transhumance, as seasonal usage of the locale may have provided the means of its initial reconnaissance. Similarly, it will be essential to determine to what extent it was visited after the abandonment of the village. Still today a place of transhumant encampment, the ruins of many 'old' phrohon shelters dot the site's fringes and it is conceivable that its environs were utilised for seasonal pasture immediately after the cessation of permanent occupation. Such activity could well explain the recovery of glazed wares that may be of later attribution than the radiocarbon dates and, too, perhaps the cairn-like feature in Trench VIII.

iii) How real is the apparent distinction of the central public space and are the structures lying south of it somehow different (e.g. The 'King's House')? Related to this is, of course, the situation of industry and, too, the possible whereabouts of village middens.

iv) Albeit involving major presumptions, if Structure 27 is considered to have housed a 'typical' domestic unit, then - even if leaving aside the issue of 'kingly' residences (e.g. Structure 19/20) - what do the much larger and more complexly compounded or sub-divided buildings such as Structures 12, 14 and 18 represent? Is

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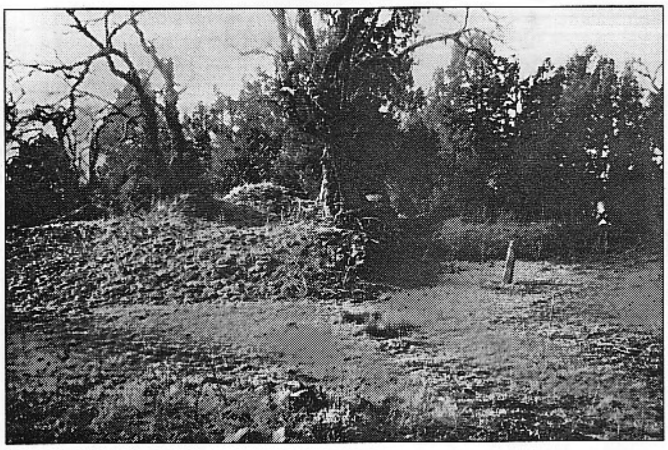
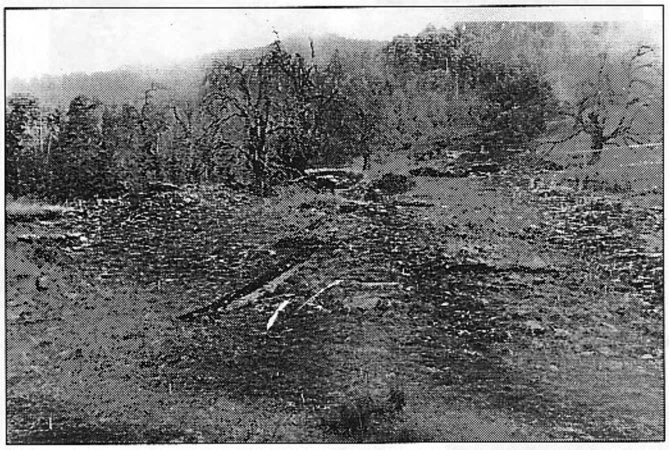
Plates Opposite:

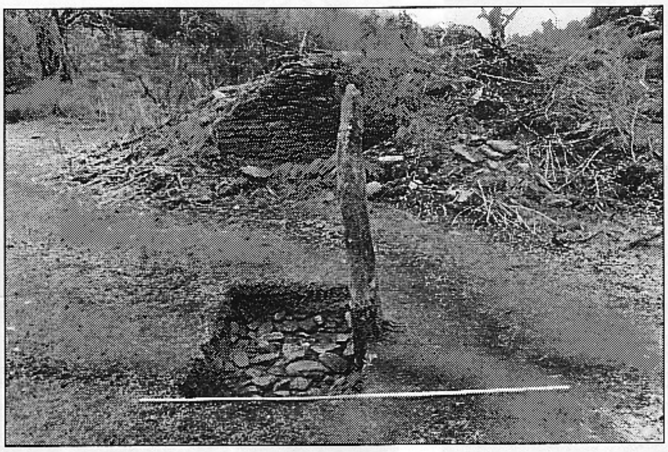
I) Top - Kohla, looking north with Trench IX in mid-ground bordered by terrace wall behind (F. 24); Structures 25 and 27 are visible on hill-top behind (note paved surface and boulder at bottom end of Trench IX). Bottom - Trench X looking east with standing stone embedded in paved surface; note west wall of Structure 19 behind.

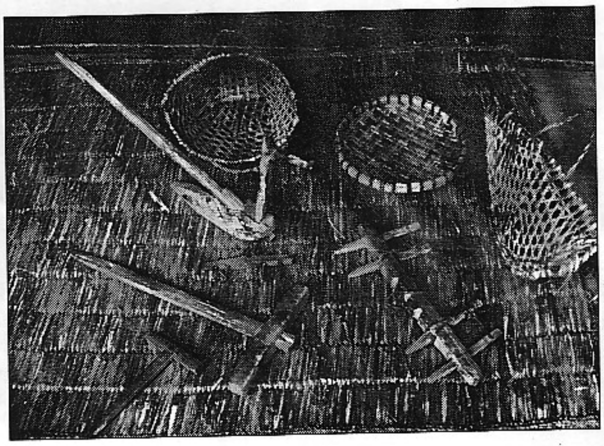
II) Top - Kohla, looking north to doorway of Structure 27 with its southern front wall exposed down to foundation level in Trench I; note postholes in foreground and behind the building in Trench III. (The stone stacks beside the latter are the 'measured' rubble separated from the building's quadrants.) Bottom - Looking east to Trench IV and west wall of Structure 27 (foreground) with east wall in Quadrant D behind (with west wall of Structure 28 in background).

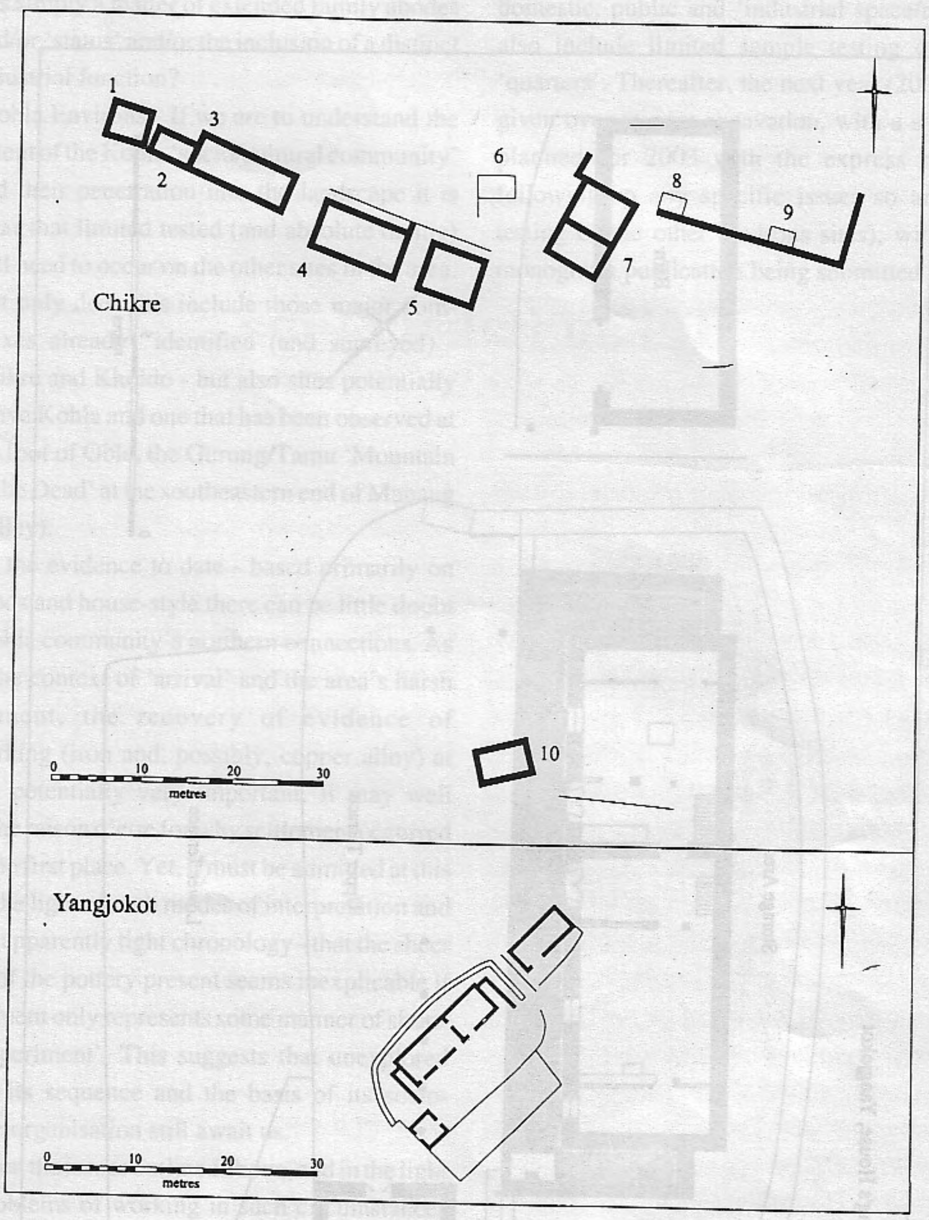
III) Top - pastoralist cache beneath a rock overhang; bottom - agricultural miniatures at Yangjakot day-care centre.



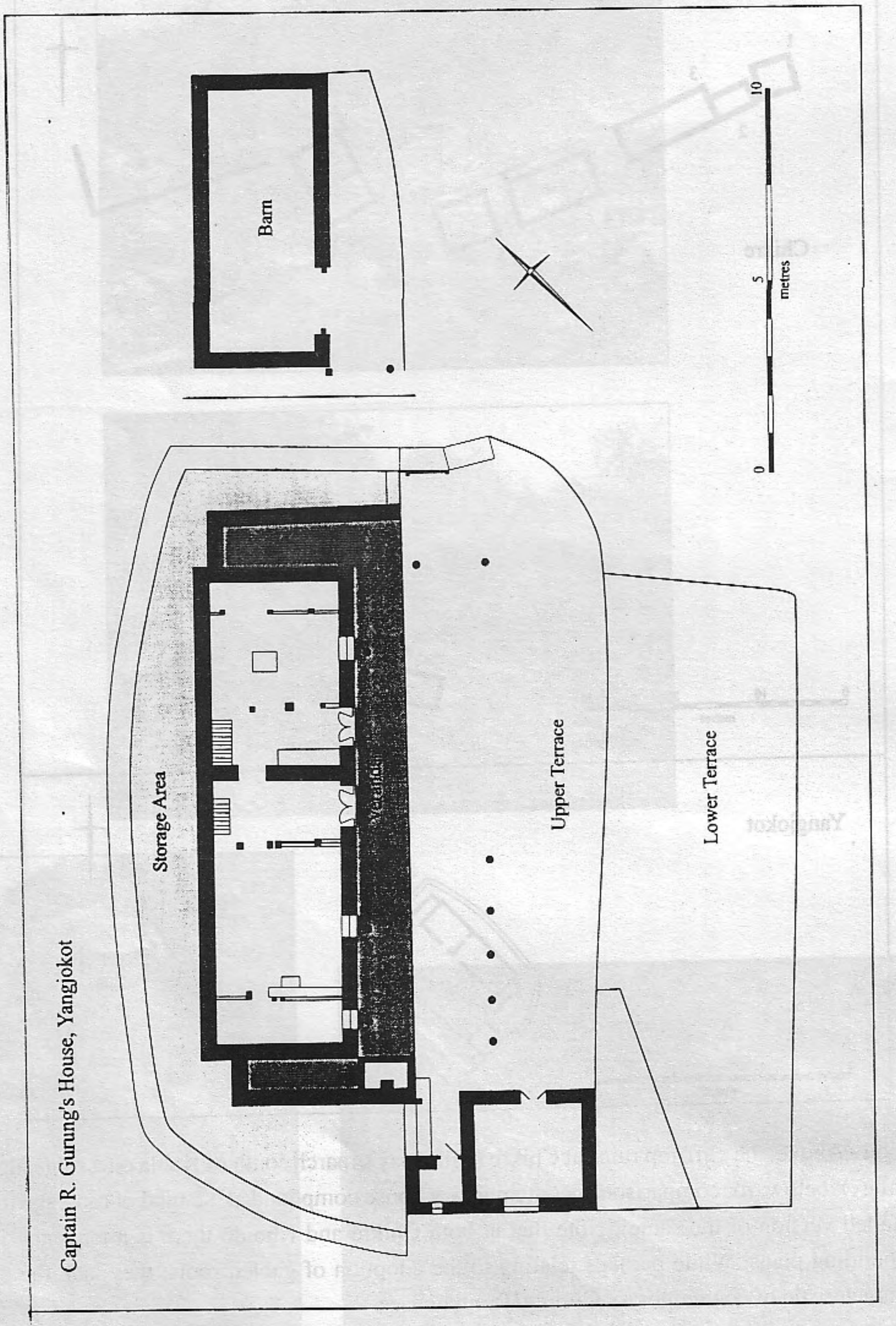








Caption - Above, the cliff-top ruins at Chikre (half a day's march south of Kohla on a ridge high above the river valley); below, for comparison, a contemporary house compound at Yangjakot (on page following a more detailed version of the same). Note that at both Chikre and Khoido there is a tendency for more elongated building plans. While perhaps relating to the adoption of gabled roofs, they lack the elaborate porches characteristic of contemporary Gurung/Tamu houses.



Captain R. Gurung's House, Yangjokot

this simply a matter of extended family abodes and/or 'status' and/or the inclusion of a distinct industrial function?

2) Kohla Environs - If we are to understand the extent of the Kohla 'socio/cultural community' and their penetration into the landscape it is clear that limited tested (and absolute dating) will need to occur on the other sites in the area. Not only does this include those major complexes already identified (and surveyed) - Chikre and Khoido - but also sites potentially above Kohla and one that has been observed at the foot of Oble, the Gurung/Tamu 'Mountain of the Dead' at the southeastern end of Manang Valley).

By the evidence to date - based primarily on trade goods and house-style there can be little doubt of the Kohla community's northern connections. As regards the context of 'arrival' and the area's harsh environment, the recovery of evidence of metalworking (iron and, possibly, copper alloy) at Kohla is potentially very important. It may well provide the raison d'etre for why settlement occurred there in the first place. Yet, it must be admitted at this time - in the light of such modes of interpretation and the site's apparently tight chronology - that the sheer quantity of the pottery present seems inexplicable if the settlement only represents some manner of short-lived 'experiment'. This suggests that unexplored facets of its sequence and the basis of its socio-economic organisation still await us.

Given the issues outlined above, and in the light of the problems of working in such circumstances (altitude, weather and the Nation's general political forecast), what is now proposed are two further seasons of excavation. The first in the early autumn of 2001, is intended to be of a relatively large-scale. It will coalesce and expand upon the area-exposure within the central settlement core (viz. issues of domestic, public and 'industrial space/usage), and also include limited sample testing of its other 'quarters'. Thereafter, the next year (2002), will be given over to post-excavation, with a short season planned for 2003 with the express purpose of following-up any specific issues so arising (and testing of the other environs sites); with the final monograph publication being submitted in 2004.

Tukan Bahal Stupa

- Sukra Sagar Shrestha

Tukan Bahal is one of the ancient and important Buddhist monastery of Kathmandu city. The monastic complex is located in ward no 12 of Kathmandu Municipality. The locality is called *Hyumata Tole* (lit: the ward of revolving lamp). It is about half a kilometer South of Kasthamandapa temple. When one goes from Kasthamandapa temple, (the centre of Kathmandu city), pass the Chikanmugal tole and one comes in front of Joshideval. Passing that temple on left and keep on going south, after nearly 100 mtr. from this temple on the left side of the road there is a small courtyard into which one sees a white stupa adorned with a fully gold gilded top with a pair of eyes through a small lane. This is Tukan Bahal stupa.

The courtyard is bounded by the dwelling houses on all four sides. The entrance to the courtyard is a small lane between two houses, through which the all seeing eyes of the stupa peeps out. The pilgrims are blessed by those eyes and welcomed into the courtyard.

The site, at the moment, does not look like a monastery any more. Only scientific archaeological excavation can prove the site to be a monastic complex now. The courtyard is inhabited by the indigeneous people of Kathmandu Valley-the Newars. Thus the name of the monastery has been derived from this language, more commonly and easily. Although the Sanskrit name is also there for the monastery, the vernacular name is more pronounced. The local people call the site as Tukan Bahal (lit: mustard leaf monastery). The Sanskrit name as called by the local people are Punya Kirti Mahavihar and Ratnakar Mahavihar but under the name of Punya Kirti Mahavihar, there are six monasteries in Kathmandu city alone.

Sanskrit Name	**Vernacular Name**
Punyakirti Mahavihar	*1. Kohiti Baha*
	2. Lagan Baha
	3. Ta Baha
	4. Nhayekan Bahi
	5. Chwakan Bahi
	6. Yeta Baha (South *Baha*)

This Punyakirti Mahavihar is either duplication

of the names or the sure sign of mistake in reading the old manuscript or inscriptions.

All three inscriptions found from the courtyard does not speak about the name of Punyakirti Mahavihar as Sanskrit name of Tukan Baha rather talks about a Vajracharya Kulaharsaman from Jhwa Bahal came and renovated the stupa in 1002 N.S. Likewise Sakyavamsa Maniratna from Kirtipunya Mahavihar came and renovated the stupa in NS 734. Therefore there should be other Sanskrit name for Tukan Bahal instead of Punyakirti Mahavihar as repeated by the local people and written in some of the books.

A manuscript in collection of Royal Buddhist priest gives the Sanskrit name of Tukan Baha as Ratnakara Mahavihar. This name is further supported by the book *Nepa Deya Viharya Tacha* (Key to monasteries in Nepal) and another book written by Pandit Hem Raj Shakya. He quotes the source material as the manuscript of *Kantipur Baha Vahiya Vidhi Vidhan*. (The principals of rituals in Kantipur monasteries). Therefore, it is more authentic to accept here as the Ratnakara Mahabihar as the Sanskrit name of Tukan Baha.

The main stupa is standing at the middle of the courtyard with a plinth of executively carved panels on top of which stands the big white dome. On top of the white dome rises the spires of *Trayodasa Bhuvanawali*. *Trayodasa Bhuvanawali* are the thirteen concentric circles representing thirteen heavens of Buddhistic World. In other words, these thirteen concentric circles are also believed to be the disciplinary world that a human should pass through in order to become a Bodhisatwa. Once he passes through these all stages then he can decide whether he would like to go into Nirvana or remain as Bodhisatwa and lead others also to Nirvana.

If a Bodhisatwa wanted his Nirvana then and there, he can do so by climbing up to the pinnacle. Pinnacle is the point where a Bodhisatwa can go and enter into Nirvana. If he wants to help others to Nirvana as well then he remains in the world as Bodhisatwa and leads other to Nirvana.

This is the main significance of those type of the stupas in Nepal. But this stupa of Tukan Bahal had only nine concentric circles before the stupa was pulled down to renovate.

Besides the main stupa, there is a well on Northeast corner of the complex showing that the site to be an old monastery. Every old monastery that time would have a well in the corner.

To the south of the stupa lies two other small chaityas erected within hundred years.

Antiquity of Stupa

How old is this stupa ? is a crucial question. Authentically we have only a record of the first renovation conducted in the year N.S. 734 (1614 AD). For the antiquity before that year we have to make the study of the art pattern and icons found from the stupa and stray references made here and there.

Evidently the stupa could be dated at least to seventh/eighth century A.D. The five pannels in the *Ayaga Patta* are the product of the art school of that century. They are comprised of deers, Vajra, Chaitya, Kalash and conchshell. The carving pattern of lions, devotees, nymphs could well be compared to the art creation of seventh/eight century stone craft. The pattern of mountains, the slenderness and flexibility of the body of the devotees, and transparency of the dress are the main features of the Lichhavi school of art which could be clearly traced in those carving. Mary Slusser and Pratapditya Pal both being the art critics have accertained them to be the work of eighth century. A.D. Profuse number of Lichhavi coins uncovered from the stupa also shows the antiquity of stupa to be at least to Lichhavi period.

The stupa was broken on the middle due to the

unwanted growth of the Pipal tree and was in dilapidated condition for nearly a century. (pl.Ia,b) It was from 1995 that the local people took interest and initiated to renovate the stupa and completed the task in three years. It was during this conservational operation that certain new evidence came out of the stupa.

When the dismantle work was started a hoard of coins, icons and small metal stupas were unearthed. It was surprising hoard to be found inside the stupa. Therefore, the author and an official chemist Griha Man Shrestha from National Archives were called on to help them record and clean the objects. But the time available for the job was too short only of two days. Any way two officials worked very hard to study them and preserve as far as possible, Griha Man cleaned all the coins, images and stupas and the author tried to read and record them. The objects were cleaned with 5% liquid detergent and brushed off the dirt. Om Kumar Shrestha photographed them. Then they were all redeposited inside the stupa immediately.

From the study it came to be known that there were nearly thousand coins from the time of Kaniska and Huviska of India to the reign of Surendra Vikram Shah of Nepal. Most of the older coins were very debased and not possible to read the letters any more. Only through the royal figures, one could guess the coins to be of Kushan Kings (Pl.III c). Some of the Lichhavi coins could be deciphered and read the letters on them but they were also in very fragile state (Pl. III d, and Pl V adef). The Lichhavi coins were of Mananka Shryamso, Vaisravana, Gunanka Pasupati and Kamadohi type. The Malla coins are very rare. Only *Chun dam* (the miniature coins) of Shiva Simha Malla were there, followed by the Surendra Vikram. (pl III ab). Surprisingly there were two coins of Chinese origine with square hole at the middle (pl. V c). In total following number of coins were unearthed and redeposited inside the stupa.

1. Kushana Coins - 14
2. Lichhavi Coins - 820
3. Malla Coins - 6
4. Shah Coins - 4
5. Chinese Coins - 2 with holes at the middle
6. Fragmented Coins - about 80-90
7. Copper ingots - 3
8. Unidentified Coins - 65

The abundance of Lichhavi coins also shows the antiquity of the stupa. The majority of the coins in the hoard were from this period. It seems that the dome was opened only couple of times. Other renovations were of only minor type. More than eight hundred coins from Lichhavi period could well be the offerings made by the people then. It was customary practice of the people in Kathmandu Valley in olden days to offer some coins to be deposited in the stupa when being erected. The Kushana coins might have been the old collection of the contemporary people and offered them to the stupa then.

Surprisingly no other Malla coins were unearthed from the stupa except the miniature coins of Shiv Singh Malla. This is because the stupa dome was stable throughout early Malla period. The inscriptional evidence also shows the renovation of only N.S. 734. After that when the stupa was opened again during the year N.S. 1002 (1882 AD) the coins of Surendra Vikram Shah and Chinese Coins might have been inserted then.

Chaityas

Besides coins, twenty-five small Chaityas also came out of the dome. (pl. II c). They were in white metal without any incrustation except one which was of gold gilded. The Chaityas measured from seven to fifteen centimeters and have from five to nine concentric circles. The shapes and sizes also varies. No Chaityas have thirteen concentric circles evolved

yet like that in Boudhanath and Swayambhu. Neither had any representation of eyes. Instead of thirteen, only five to nine concentric circles have evolved. One of the Chaitya looked very old showing only square cube on the dome. The dome also rests on only one plinthlike base. On top of square cube single Chhatra is shown. This is the simplest form of Chaityas found from dome and shows its antiquity to be very old (pl..II..b). The chaitya could well be compared with Sanchi stupa in architectural form.

When scrapped in some Chaityas at the bottom, most of them contain some charred bone or ash and in some even small piece of *Tadapatra* written with names or a mantra (pl IX a). But when unfolded to read the inscription on *Tadapatra*, it was broken into pieces leaving only evidence of writing. Therefore further examples were not tried. The bottoms were covered either with clay or lime. All of them were reburied in the big dome.

The Chaityas have no figure of Panchadhyani Buddha evolved. A Vajra was found imbossed on one side of the square cube. Majority of Chaityas were casted in white metal without any incrustation. If it was of silver, there should have been some greenish incrustation but not at all. Therefore could not be assessed of what metal the stupas were casted. It was bright white metal. No metalic analysis could be done and we were bound to redeposit them in the dome immediately after short look. Let us hope, our future generation, one day, will be able to do the chemical analysis of the Chaityas on which we were failed (pl. II. c).

One among the twenty five stupas was of gold gilded. The dome of this example rests upon double petalled base and has only nine tires of concentric circles on top of which a square height is depicted. No *Kalasha* portion like that of Swayambhunath stupa evolved yet. (pl. II a).

Divine Images

In addition to the coins and Chaityas, fifteen small icons were also unearthed from the dome. They were probably installed in the niches of the walls inside the dome. But the roots of the Pipaltree dislocated them from their original places since the wall and even the dome was broken very badly. Some of the images were even coiled with the roots of the tree (pl. VI. c). Among the icons, one was made of stone and rest fourteen were of metal casted.

The images could be periodised from their style of carving. The newest of them all, could be five meditative Buddhas *(Pancha Dhayani Buddhas)*. They are Achhyobhya, Ratnasambhava, Amitabh, Amoghsiddhi, and Vairochana. (pl. VII). These icons could have been deposited there when the stupa was renovated in N.S. 1002 by Kulaharsha Man Bajracharya of Jhwabahal. Their sizes are of indentical with same measurements. They are all of fourteen centimetre tall. The casting of their heads are identical, with the hair styles made of ball shaped with pointed *Usnisha* on top, at last. They are seated on single petalled lotus seat except Vairochana who is shown seated on double petalled lotus seat. Perhaps Vairochana was treated more honourafic nature and thus he was given two petalled lotus seat. Among the five Buddhas, the right hand and leg of Amoghsiddhi are broken due to the unskilled excavation of the stupa, (Pl VII d).

In second group of the icon, we can put six images. They are in different shape and sizes and of different names:

i. Ghantapani (?) - 7 cms
ii. Shivalokeswar - 21.5 cms
iii. Dhyani Buddha - 9.5 cms
iv. Vyakhyana mudra Buddha - 10 cms
v. Achhyobhya - 14 cms
vi. Padmapani 11.5 cms

This group of icons are of superior quality and

casting in the form of its antiquity. Stylistically they could be catagorised superior in comparison to the *Pancha Dhyani Buddhas* described above. The *Jwalavali* and *asan* are more simpler. The hairstyle of the Buddhas are also simply a round in shape. No evolution of pointed *usnisha* is noticed. Therefore we could surmise that this group of icons could have been installed during the renovation work done during the time of Shiva Singh (Ins…I).

Two images of Maitreya and Shakyamuni Buddha are among the best ones. Maitreya is shown seated on a Sinhasana in Tushita heaven. The simplicity of *Sinhasana*, aeroel and dresses are noticed and superb in a sence that they are carved on very simple manner. Similarly the image of Shakyamuni Buddha is also identical with such images on stone from Bangemudha and Chavahil. Serenity in mood, transparent dresses, flexible limbs with right hand displaying in *Abhaya Mudra* Shakyamuni Buddha is shown standing in *sama-bhanga* position holding his robe, with left hand and right hand displaying in Abhayamudra. From those similarities we could surmise that these two images could have been offered during the establishment of the stupa. The image of Maitreya measures 9 cms and Shakyamuni to 16.5 cms.

There were two images identically different than those icons described above. They were both Buddha figures. One is carved on stone and an another is casted on metal, measuring eight and ten centimeters respectively. Their style show the similarity with the Indian carving and casting. They could have been brought in by some pilgrims and thus deposited inside the stupa during the renovation work of the time of Shiva Singh. (pl VIII a, IX c).

Conclusion

Coin hoard was the largest amount among all the findings from this stupa. But due to very short period of two days available, only cleaning and sorting out of the coins could be done. Within this short period detail study of the findings was impossible.

All the coins were washed with 5% liquid detergent and brushed, then again washed with the water. We tried much to convince the local people in order not to put the objects in the stupa again, but they were not convinced. All the time the answer was, we do not trust any body outsiders and we want to put them as it was done by our ancestors. It was their devotion. We can not discontinue it. We donot know what happens to those Chaityas and coins after wards when they will be opened next because temperature and the chemical stability was disturbed and it is now bound to rust further. There will not be any surprise if it becomes a junk and all the coins stick together and no possibility of further deciphering. Any way we should be satisfied on whatever objects were made available to us for study and whatever short period of time was made available to us and made a short study and photograph them.

Besides coin hoards, chaityas and icons there are some artifacts also uncovered of which the details could not be drawn and only photography was possible. Thus they are also presented here for information to the future generations. They were some metal boxes with contents and some terra-cotta pots (pl. IX b, X bc and XI abc).

Inscriptions

I Stone Inscription of Shiva Singh of the year. S 734

१. ॐ नमो वज्रधातवे ॥ नमस्तस्मै मुनिन्द्राय सर्वलोकहि
२. ताय जगदाधार भूताय नित्यं श्री बज्रधातेती त्रिभुवनगु
३. ण सिन्धु सर्व्वलोकैक वन्धु सुर नर मुनि बृन्दै (स्व) यं
नामा जिने
४. न्द्र भवभय विनिहन्ता धर्ममोक्ष प्रदाता (   ) सकल
कलुष

५. हन्ता धातु वज्रधातु ॥ काष्ठमण्डप (र्ति) विख्यात पुरि (चा) ति मनो (र)
६. मा विराजित धर्म्म ना (हं) प्रवर, यदा सम्मिते ॥ धर्मात्मा स्थापितः (पूर्वे)
७. चैत्ये कञ्च मनोरमं चीरन्तनन्द नामन सम्मतं चैत्यंच मनोरमं ॥ त
८. स्मिं भग्नं महाचैत्ये वृक्ष वस्च समुद्भवाः ततो नगराधिपति
९. रवि वंशोद्भव उ(द्भव) समतेज धर्मोवतार श्री शिवसिं
१०. ह देवै (न) (पारि) त विजय राज्ये ॥ तदा कीर्ति पुण्य विहारस्थः शाक्य
११. मुनिना मणि रत्नेन जीर्ण चैत्यं विलोक्यं तस्यात्मनितं उधार
१२. ....र्न (गो) पारस्या... भाषित तेन मित्र पितत्वं प्रमूख
१३. (द परं) चैत्यं उधारयिष्या... द्वौ संभाष नेन जीर्णोधारण विधि
१४. (प्र) .. बु दे (ते) नाय देशितं ॥ पदेशना दानपति कीर्तिपु
१५. ण्य विहारास्थित शाक्य वंशोद्भव.... धर्म्मावतार भिक्षुश्री
१६. वणिक गोपाल नामा तौ द्वौ प्रमुखादि अष्टांजनाति
१७. मणिरत्न नामाम् शतो पुण्य श्रीगृह स्थित
१८. श्रद्धाभि (अनु) त्तरफल प्राप्तिका (मान) श्री वज्र धातु जिर्णो
१९. धारणं कुर्वन्ति ॥ नेपालाव्दे गुणां (न्विते) युते मासे (भ) । नि
२०. पक्षे कृष्णे (तिथि) दशम्या ( ) भानुवासरे रवि ग
२१. ते (मेष राशे) (कुंभ राशौं (ते) चन्द्र मसि दीप रत्नम्वासा वियव्विकां प्रतिष्ठाकां प्र (तिष्ठा)
२२. (पि) त पञ्च तथागतास्य ... उष्णीषं च्चक्र ... पर्यन्त उधा
२३. (र) ण सम्पूर्ण भवतु ॥ नेपालाहायने... युगाग्नि (मुनि) युते (मासे)
२४. (मा) धवे -प) क्षे शुक्ले ष्ट म्यां न (क्षत्र) .... योगे वारे जीव (न)
२५. राशौ (रवि) गते चन्द्र गते (न) ... (राशि) तद्दिने प्रधानार्य्यक् (ति)
२६. (व) ज्रा (चार्य) लुगुदेव भार्या धर्म्मा पपा.... (वज्रा) चार्य... वा ......पदे......तधारा....... विघ्नोष्ठा दशाधनवा (बु)
२७. .... न (यूता) हुति यज्ञ सुवर्ण्ण छत्रा (दि) नं वज्र
२८. धातु... (प्रति) ष्ठापित ॥... ति रंगण्ण -भिच्छु १ श्रीमणि
२९. ... (गोपार) ... वज्राचार्य ....भिच्छु श्रीदेव वशुं सुन्द
३०. ... मार ... (हाकुसिं (राम) ... गुसिं
३१. भावो से ... सिव राम भावो
३२. ... मार... याडा दिन....... ॥
३३. (सम्वत ७३४... सम्पूर्ण दिन जुरो ॥ (शुभ)

II Chaitya Inscription located in south of main stupa of NS. 988

१. ॐ (नमः) रत्न त्रयाय ॥०॥ शुभ सम्वत् ९८८ (म्ति) माघ मास्य शुक्रपक्ष पञ्चमितिथौ उत्रभद्र नक्षत्रे शिव योगे जथाकर्ण सो (भन) वुद्ध बालसरे कुं (भ) रा
२. सि गते (बि.भु) मिन राशि... चन्द्रमसि थ्वते दिन पादष्ठापना याना जुलो ॥ शुभ सम्बत् ९८८ माघ मासे कृष्ण पक्षे पञ्चमियांतिथौ हसत नक्षत्रे शुभ योगे बुध बाल
३. सरे कुम्भ राशि गते (सवितरि) कन्या राशि गते चन्द्रमसि ॥ एतत् (दिव) से ताल मण्डल काष्ठ मण्डप महानगरे तोल तोकं बहालस श्री ३ बज्रधातु चैत्य प्रतिष्ठा या
४. ना दिन जुल दानपति जजमान तोंक बहाल दक्षिन गृह बासित महर्जनी दयालक्ष्मीन थओ स्वामि दिवंगत जुओम्ह मनोरथ सि स्वपुत्र भागिवन्त सि निम्हया ना
५. मन श्री बज्रधातु चैत्य स्थापना याना ॥ थुगु पुण्यन दिवंगत जुया ओनपिं सुखावति भुवने वास लाय मालि... अनुत्तर बोधि ज्ञान बोधि प्राप्त जुयमा ॥ शुभ

६. चैत्ययात वर्ष प्रति बुसाघन याय माल थ्वमि नामन पिन्द्र थयमाल थ्व यायत जग्य (रा) दुन्ता दाम तका १००८ अधलि दुंता थ्वतेया गुथिजन महर्जनि

७. चिकिथि (भावो) कुलविर भिनामुचा तुयसिं थ्वतेम्ह ४ सेन-थ्व दांया व्याज वर्ष प्रतिं बुसाधन याना

८. थयमाल पुनः भाखा दयालक्ष्मी स्वर्ग्गजुया ओनिबेरे-थ्वया नामन पिण्ड थय मार जुरो ॥

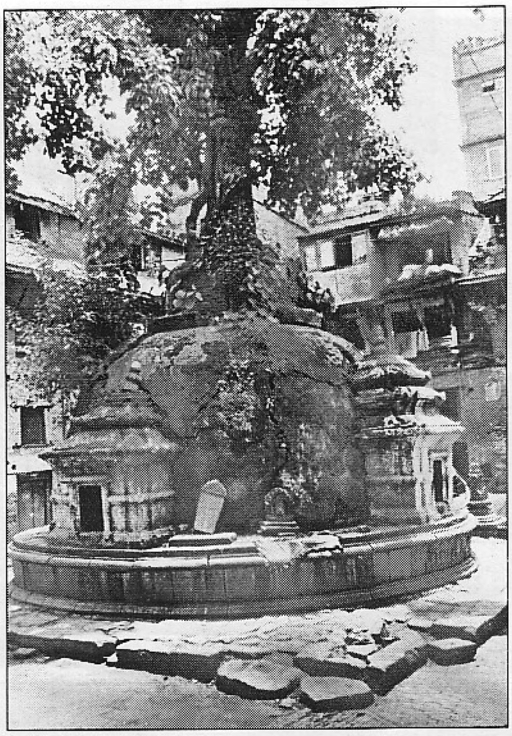
मनोरथ सि दयालक्ष्मी ज्ञानि भागिवन्ता

III Copper -plate inscription of the renovation in N.S. 1002 (size 18.5 x 7.5 cms)

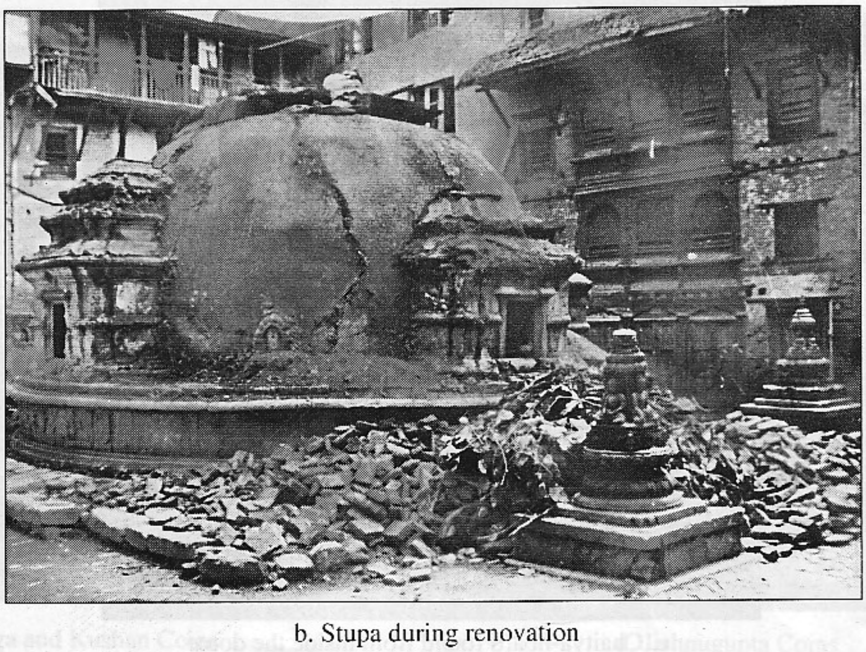
१. ॐ शुभ सम्वत् १००२ स थ्व साल तोकं बाहाया चैत्य जीर्ण उद्धार यागु साल

२. थ्वकिया मूलाचार्य झ्वाबहाया बज्राचार्जे श्री कूलहर्ष मान दु न सत्व प्रानि

३. उधार कामुनान थ्व परमेश्वर जिर्ण उद्धार याका जुल शुभं ॥०॥



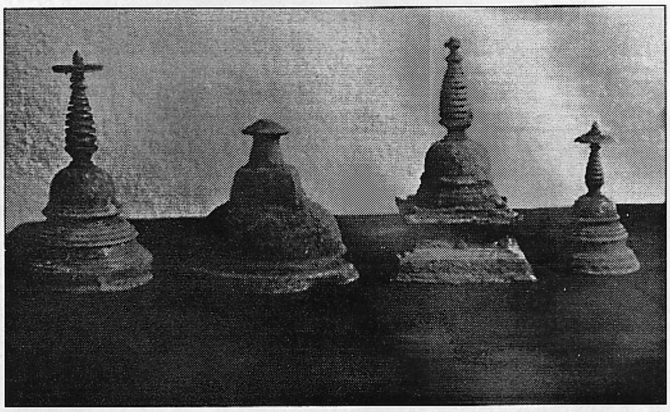
a. Stupa before renovation



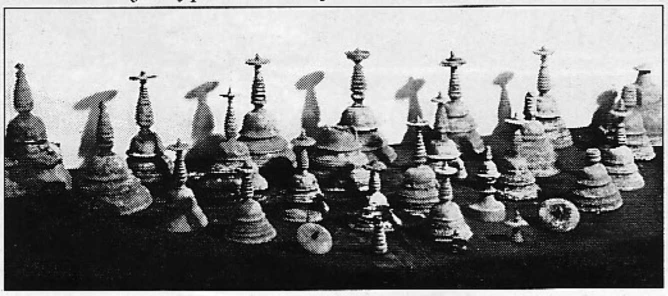
b. Stupa during renovation

Pl. I

a. Golden Chaitya found from inside the dome

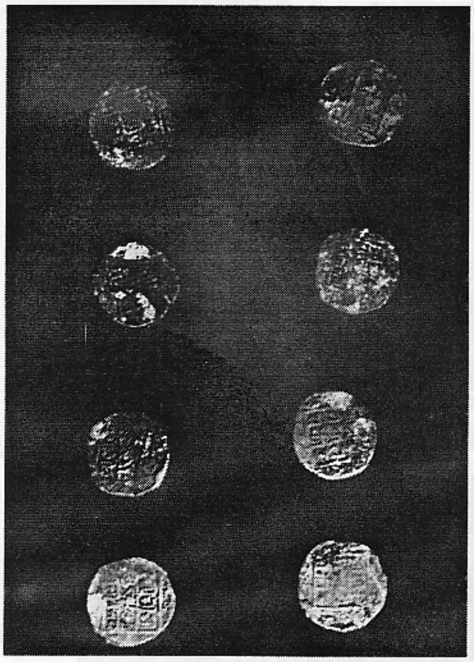


b. Four major types of Chaityas found from inside the dome

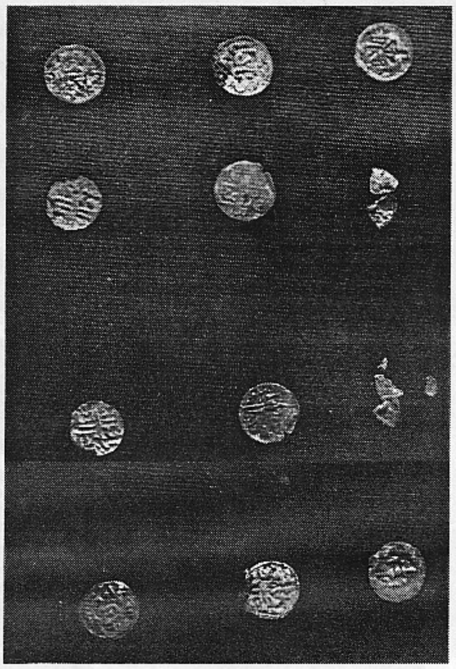


c. Chaitya-hoard found from inside the dome

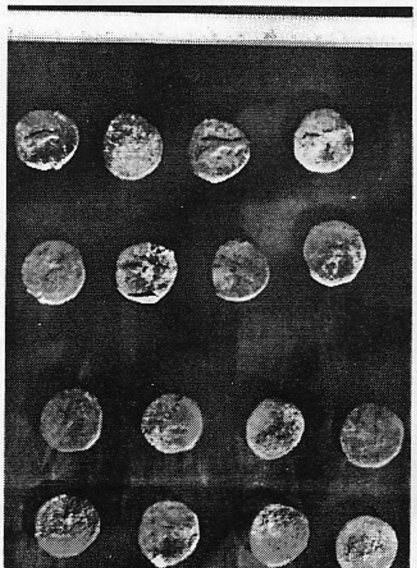
Pl. II



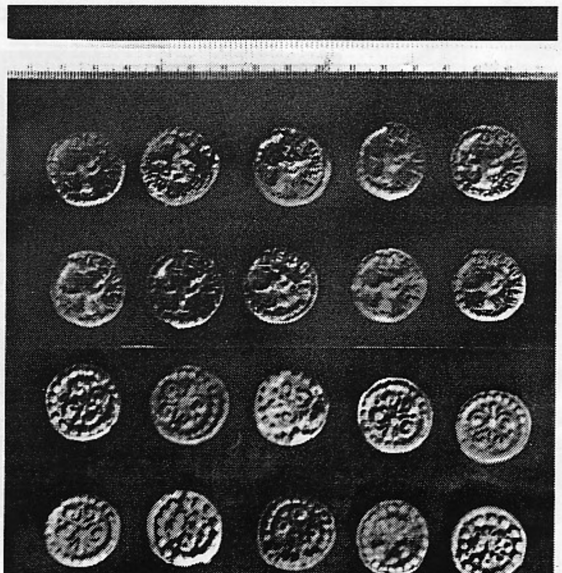
a. Coins of Surendra Vikram Shah



b. Chundam (Smallest Coins)

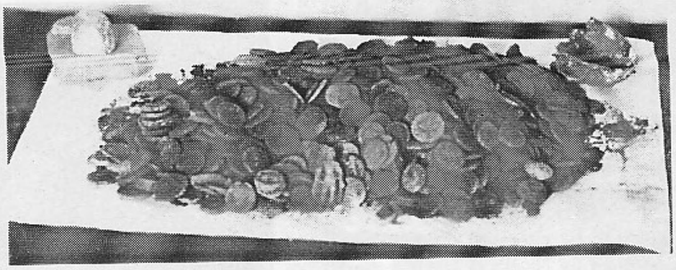


c. Sunga and Kushan Coins



d. Jishnugupta Coins

Pl. III

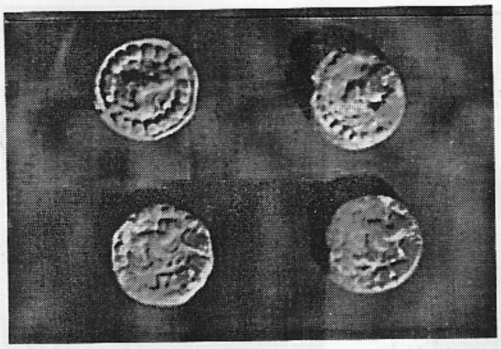


a. Coin Hoard befone cleaning

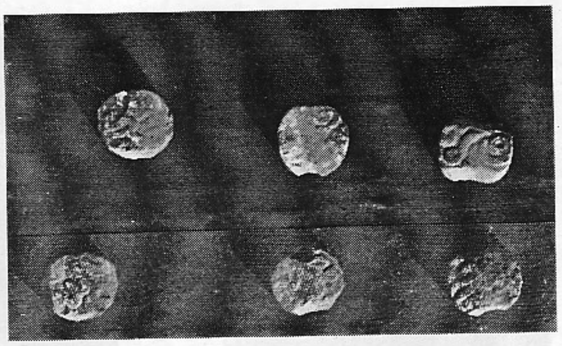
b. Coin Hoard during cleaning

c. Coinhoard after cleaning

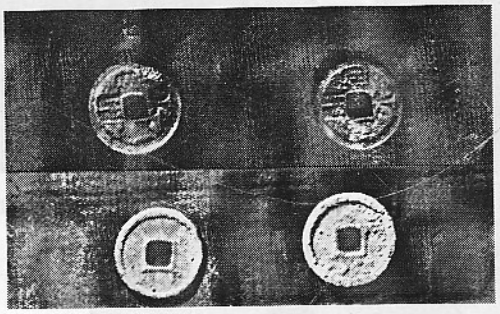
Pl. IV



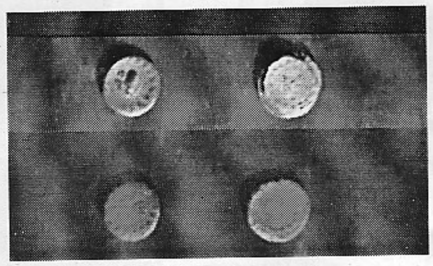
a. Lichhavi Coins



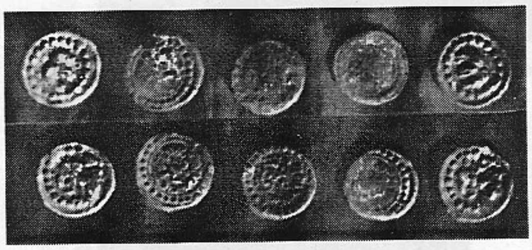
b. Copper ingots probably used as Coins



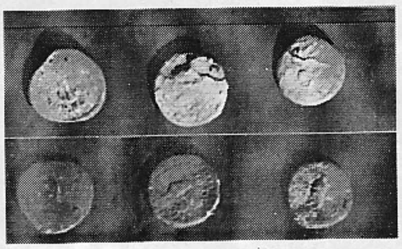
c. Chinese Coins



d. Shiva Coins



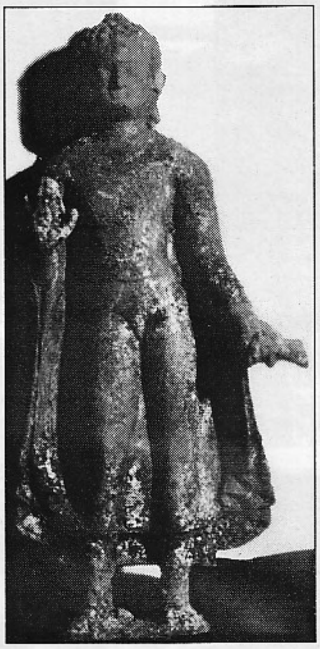
e. Pasupati Coins



f. Manank Coins

Pl. V

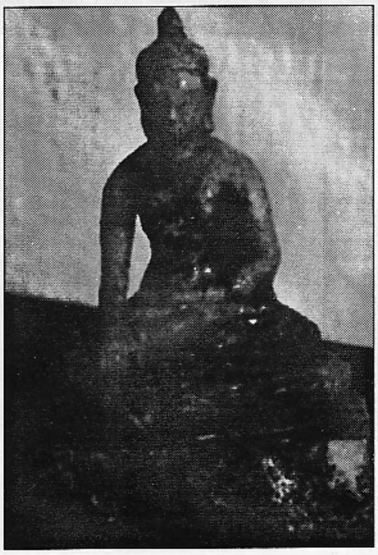
a. Shiva Lokeswar



b. Shakyamuni Buddha

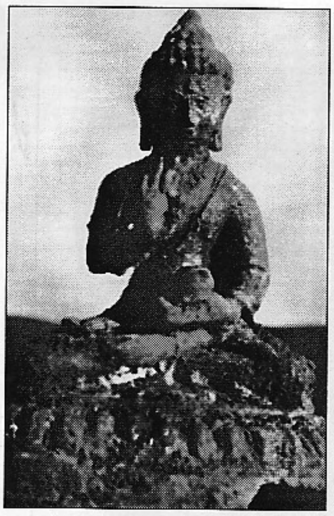
c. An image within tree root

d. Maitraya Buddha

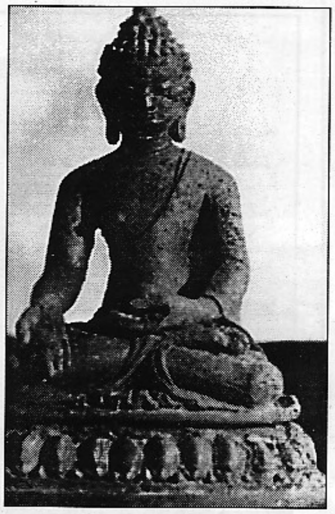


e. Akshobhya Buddha

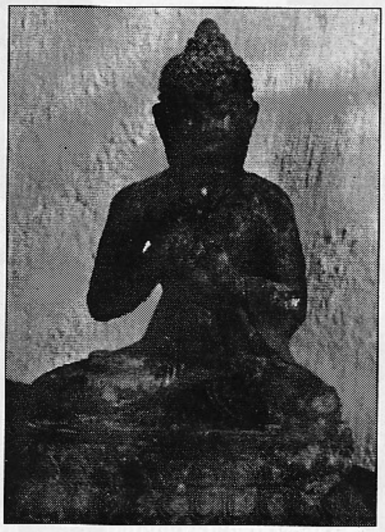
Pl. VI



a. Amitabh Buddha



b. Ratnasambhava Buddha



c. Vairochana Buddha

d. Amoghsiddhi Buddha

e. Akshyobhya Buddha

Pl. VII

a. Buddha Image

b. Amitabh Buddha

c. Akshyobhya Buddha

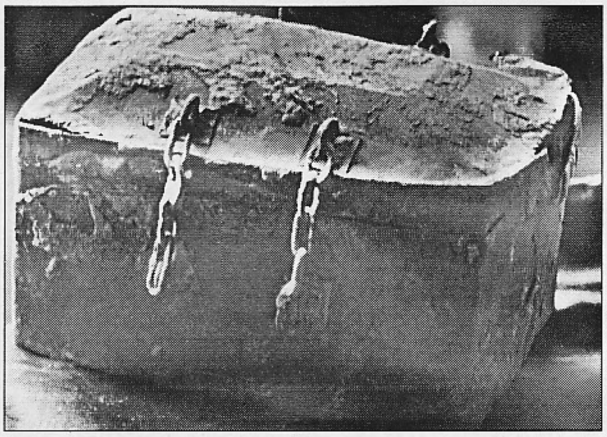
d. Tathagata Image

Pl. VIII

a. A piece of Tadpatra taken out from a Chaitya

b. Copper plate incription of Stupa renovation in N.S. 1002

c. Dhyani Buddha

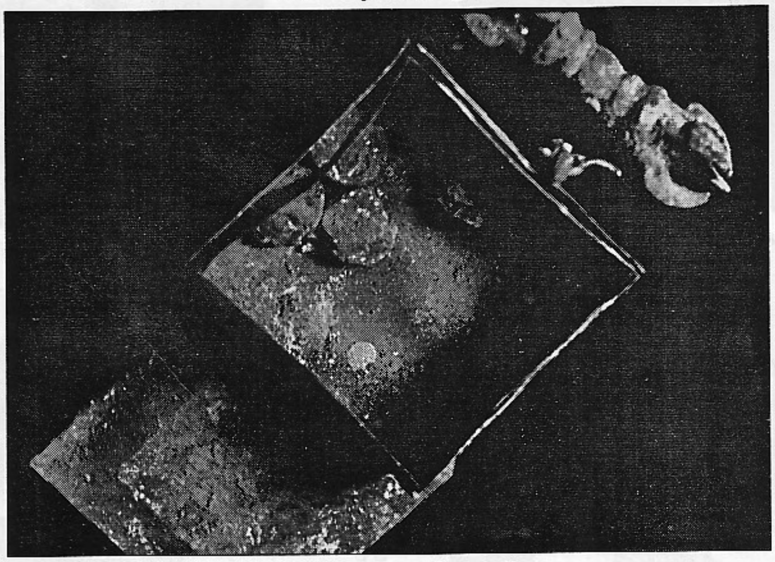


d. A metal box containing golden chaitya and artefact of worship.

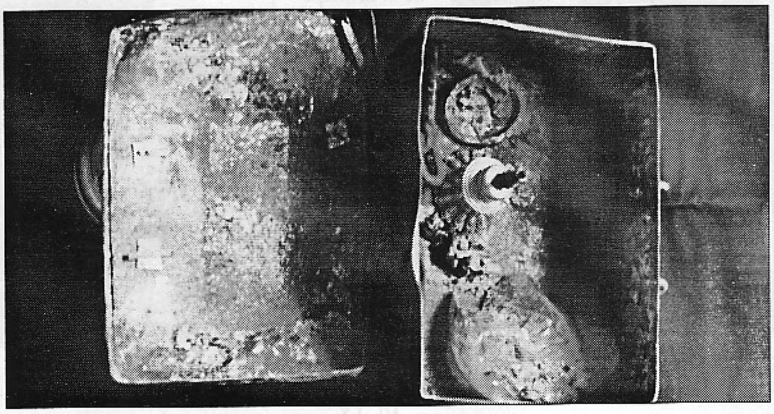
e. Chaityas and some artfacts

Pl. IX

a. Group of Images

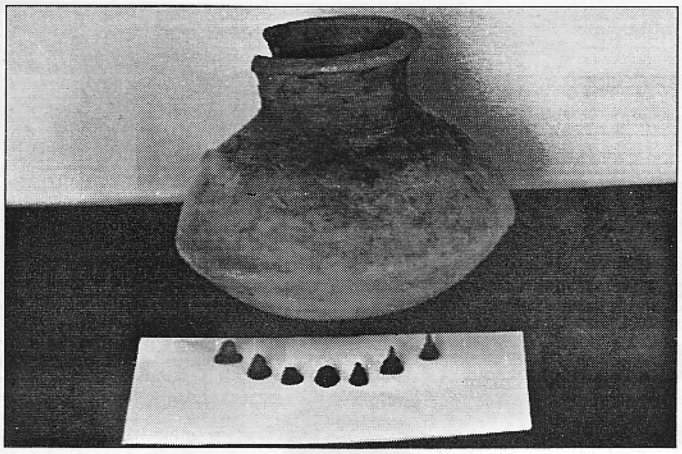


b. A metal box (Opened)

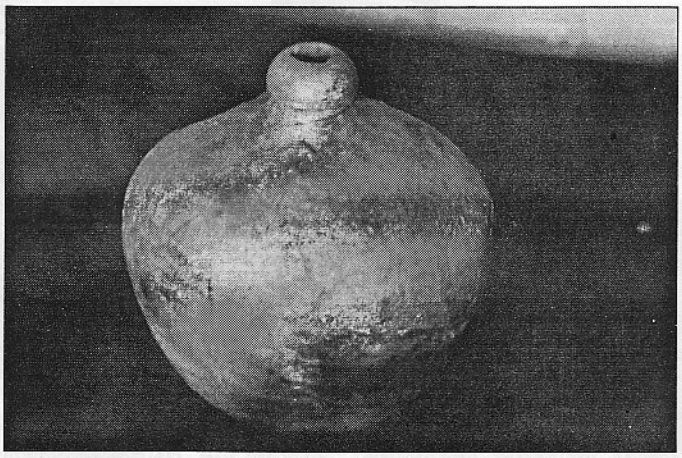


c. A metal box (Opened)

Pl. X



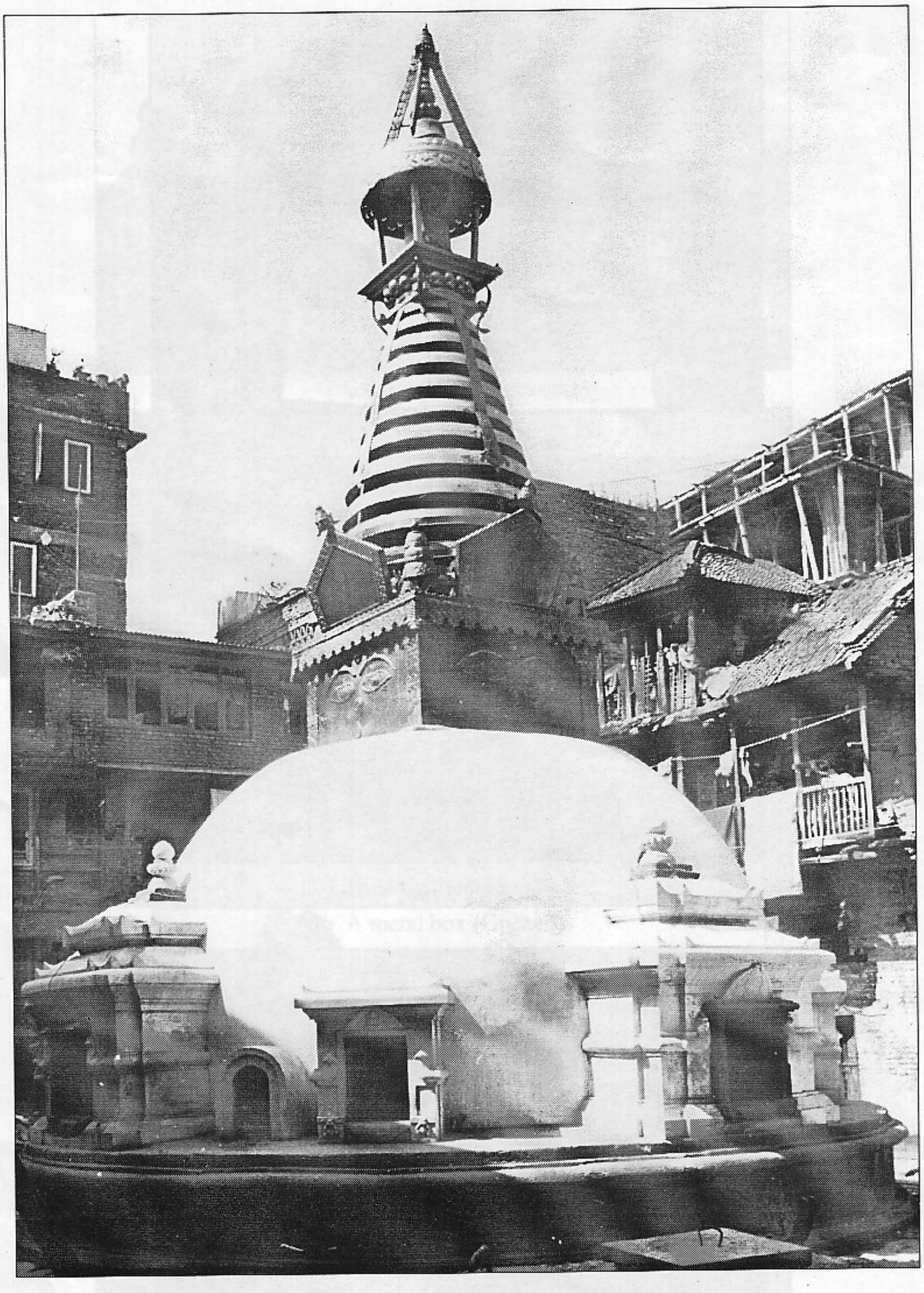
a. A Vessel



b. An unidentified Vessel

c. Some Vessels with contents

Pl. XI



Stupa after Conservation

Archaeological Activities In Nepal Since 1893 A.D. To 2002 A.D.

- Prakash Darnal

Nepal lies between the latitudes 26'22 and 30'27 N . and longitudes 80'4' E. and 88' 12' E.. It has China on the North and India on East, South and West. The climate is sub- tropical Monsoon type. Its area is 147181 square kilometers, which comprises of 19% Himalayan, 64% Mountainous and 17% plain land (Tarai).

Before the finding of the dated Samvat 107 (185 A.D.) inscription of the Jaya Varma sculpture, Samvat 381 (459 A.D.) inscription found at the Pashupatinath was considered earliest. But prior to that Mandeva Inscription of Changu Narayan, Samvat 386 (464 A.D.) was accepted as earliest known inscription of Nepal. Now the inscription of Jaya Varma dated 185 A.D. (see Pl. I) enhances authentic evidences, which was previously missing and it pushes back the epigraphical documentation of Lichhavi period in Kathmandu valley nearly three hundred years ago. But actually the earliest evidences are inscriptions from Niglisagar and Lumbini which are dated 3rd century B.C.

The period which has no recorded history is called prehistory, where relics left by illiterate man form the sole source of information. This is the earliest part of the history of our ancestors, whose traditions, legends and literature are not available. They were hunters, fishers and food gatherers and did not know the use of copper and iron. Their main tool was stone. They might have used wood but since they are perishable, hence are rarely found. What is available now, is only stone tool and since stone tools were the only prominent object in this period, this age is known as the stone age.

In March 1893 A.D., the discovery of a Priyadarsi pillar by Major Jaskaran Singh of Balarampur, at Bairat, a deserted site in Pargana Kolhwa of Tehsil Nepalgunj was announced, which news went the round of newspapers in the spring of 1893 A.D., which raised great hopes in the antiquarian world (Mukherjee: 1969:2). The pillar was later correctly located at Niglisagar by A. Fuherer in 1895 A.D. Then dawned the era of archaeological discoveries in Nepal. Khadga Samser discovered another pillar at Lumbini in 1896 A.D. In 1899 A.D. P.C. Mukherjee, an Indian engineer explored and excavated the base of the pillar at Lumbini. He identified the fortified mound at Tilaurakot district with ancient Kapilvastu the capital of Suddhodhan.

Kaiser Samser also took a lot of interest in archaeological activities in Lumbini in 1933 to 1934 A.D. but it was not done in a scientific manner. Keeping in mind the need and importance of archaeology, HMG of Nepal established DoA in 1953 A.D. with the goal to extend its activities in the field of excavation, exploration, documentation and preservation of the archaeological and historical important monuments, objects, sites, etc. HMG of Nepal published the first Ancient Monuments Preservation Act 1956 A.D. in the official gazette. (Pradhan:1983:1).

The first prehistoric exploration in the Kathmandu valley was carried out in 1961 A.D. by R.V.Joshi. He did not yield stone artifacts either of Palaeolithic or microlithic type, but a couple of specimens collected from the Godawari river near Balkhu are extremely doubtful and not at all convincing to establish the presence of Early man in the valley. It was in 1962 A.D. the first excavation at Tilaurakot was undertaken by DOA in collaboration with Archaeological Survey of India. The explorations of the Tarai in the regions of Lumbini (see Pl. II) and Tilaurakot carried out sporadically since the first regular efforts by P.C.Mukherjee in 1899 A.D., have not so far yielded any evidence that could be dated earlier than the seventh century. B.C. The excavation at Banjarahi near Lumbini in 1964 A.D. by S.B Deo and again in 1967-71A.D. by DOA have not helped substantially to push the date of the earliest occupation of the site beyond the seventh century B.C. Subsequently, again the site was excavated by T.N. Mishra, DoA in 1966 and 1967 and briefly by Japanese team of the Rissho University of Tokyo under the leadership of Professor Kuba in 1967 under a five year agreement with His Majesty's Government of Nepal.

During the excavation in 1966-71 at Tilaurakot, the remains of Kapilvastu, the Shakya capital have been identified. A 22 feet wide moat and a 10 feet wide defense wall has encircled the citadel. Excavation have uncovered the Eastern and Western Gateways and a structural complex (see Pl. III) in the center of the site. The earliest pottery is painted gray ware of the eighth and seventh century B.C. followed by Northern Black Polished and Red ware, Terracotta Human and Animal Figurines, Beads, Bangles, objects of metal including Punch mark and cast coins, Seals, sealings and numerous other objects have been found.

The area is extended to 1700 feet length and 1300 feet breadth. These evidences are very important to identify Tilaurakot as Kapilvastu. But more scientific area excavation has to be carried out at it. Actually excavation work is destruction if it is not recorded scientifically and if the report is not published in time. Unfortunately this author has not read the excavation report of Rissho university yet because it is not available in the Department Of Archaeology.

The subsequent excavation in the Kathmandu Valley at Manamaneswor near Hadigaon and Lazimpat carried out in 1965 A.D. by S.B.Deo indicated that the earliest habitations in the areas began in the early centuries of the Christian era. Further explorations carried out in the valley by Department Of Archaeology did not yield earlier traces of human activities in the part than was known already. The excavation done in 1966 A.D. by N.R.Banerjee at Dhumvarahi of Kathmandu confirmed the earlier sequence of excavation obtained from Kathmandu valley. But the excavation carried out by ISMEO with Department Of Archaeology at Satya Narayan Temple, Hadigaon(1984-89 A.D.) indicated the earliest habitation activity in the Kathmandu valley from the first century B.C.

The excavation at Satya Narayan and Natesvara sites of Hadigaon has broadly revealed two periods. Period I, Circa first century B.C. to third century A.D., which has reported a Mathura type of weight, depicted a scene of Lord Krishna slaying a horse demon Keshin (Keshin vadh) and a Kushan coin. Period II has been attributed to the sixth century A.D. to the seventh century A.D. (Verardi,1992,11).

The Department of Archaeology had excavated at Bhediyari of Morang District in 1970 A.D. (see Pl.

IV) and identified it as a temple remaining of Sunga period. No report and antiquities are available because they were destroyed when Singhadurbar caught fire. But one who visits the site can see artifacts belonging to the Bhediyari like terracotta figures of Sunga period, Redware potteries, male and female T.C. figurines, stone weight, quern,a beautiful T.C. female head of Kushan period, T.C. and semi precious beads, burnt rice at the house of K.K. Yadav. He has been collecting the artifacts because he wants to keep safely those important artifacts in the museum.

In 1969, Dr. N.R. Banerjee and J.L.Sharma reported about the discovery of Neolithic implements, celt from Makawanpur, Budhanilkantha in the bed of Vishnumati and Panauti and axe from the Katukisewar (Dang) and Gwar Khola(Dang). (Banerjee and Sharma: 1969:53/58).

J.L. Sharma has also reported Neolithic tools from different parts of Nepal like Axes from Charikot, Jugugaon(Khopasi) and Lubhu, Celts from Charikot, Kottanri,Morang (Jhapa Baijnathpur village), Chisel from Charikot and Northern region. (Sharma:1983:1-5). Five axes, one celt and one chisel have been collected only from Charikot . Likewise, Celt, and Chisel are reported from Bijauri Dang and Shankhuwasabha of Bana and Jaljala village also. In this way, number of Neolithic have been recorded but they are all stray findings, neither of them are from the stratify .But they are important for further study and exploration. Tools described by N.R. Banerjee of Kottanri (Danda) were river worked and not man made artifacts (Corvinus : 1994, 2).

Prof. Dr. Schetenko explored at Chitwan and Budanilkantha (Kathmandu) in 1978 A.D. He compared the Palaeolithic implements found from the latter place with Mongolia, China and Soviet Russia.

The discovery of a Ramapithecus tooth from Tinaukhola (Butwal) in 1980 A.D. by Nepal –U.S.A. Scientific Exploration was significant. This upper molar was dated 9.0 –9.5 M.Y. old. It's the oldest hominoid specimen in Asia (Shah & Shrestha :1992,69).

The Chronology of Prehistoric Site in Western Nepal

The Geo archaeological Project in Nepal was funded by the German Research Council and assisted by the Tribhuvan University, Kathmandu and Department of Archaeology. The project was conducted by Dr. Gudrun Corvinus who discovered a large number of prehistoric sites from the Palaeolithic to Neolithic periods in western Nepal.

She has credit to recognized Nepal on the Prehistoric map of the Indian sub-continent while doing research work since 1985 to 1994 A.D.

During the ten years period, Corvinus discovered more than fifty sites with occupation sites, factory sites, small localities and activity spots of Early man in the Dang Valley .

The earliest occupants were people with Handaxes. Only two site has been found, one from Dang and other at the Himalayan front near the Narayani river mouth into the plains- Satpati. The Handaxe from Jhaijri of Gadari, Dang found in the basal gravel is the oldest period of the Dun valley dated seven million year B.P. (Prof. S.N. Rajguru).

The large flake core industry from the basal gravel in Tui valley at Brakuti is enigmatic. The Arjun 3 site in Deokhuri comprises flakes, blades, scrapers and a point made from quartzite cores which were prepared in a levallois like fashion.

The flake chopper core scraper industry from the upper silt levels of the older surfaces of Dang Deokhuri valley are found abundantly.

Microlithic industries are found made of chert. It contains small flakes, bladelets,and tools consist of backed lunets, thumbnail scrapers and few geometric forms at Ammapur in Tui valley.

Neolithic remains from Gadari, Basantapur, Bhitabang and Brakuti are very little. Polished stone axes, small flakes, a well made lithic arrow head and

potsherds of cord marked pottery are from Dang and Tui valley.

The Handaxes discovered from the Gadari, Dang shows the resemblance of Sohan industry of India(Corvinus:1990, 11).

Gudrun Corvinus has also discovered site of the Patu in Siwalik hill of Kamala, Rato Khola in the Mahottari district of eastern Nepal. Patu industry is predominantly a cobble (pebble) industry with heavy choppers and corescrapers for heavy duty. Patu industry is of macrolithic character which has no affinities to India but called Hoabinhian culture of South East Asia Mesolithic culture of Early Pleistocene age.

Lower molars of Bos Nomadicus found from Bhadrabas (Kathmandu) in 1984 A.D. belongs to upper Pleistocene period . Vertebrate fossils collected by M.Fort and V. Gupta in 1979A.D. from Nakhu Khola belongs to the lower Pleistocene period. Gupta has correlated the Nakhu Khola fossils with the fossils found from Kashmir in the upper Karewa and Pinjor formation of the Siwalik group (Mishra: 1995,58).

A lower molar of an elephant was discovered by Gopalji Nepali in 1995 A.D. from Naikhandi pakha Chowk near Katuwaldaha, Pharping. It might be very interesting for palaeontlogist to study palaeoenviromment in Nepal.

Ismeo has been involved in Nepal in explorations and excavations since Hadigaon (1984-1989). It has already excavated at Deopatan (Pashupati) in 1990, 1993 which is dated first century A.D., Dhumvarahi in 1984, 1992 dated sixth century to ninth century A.D., Patan Archaeological Garden in 1991 dated ninth tenth century A.D. and Simaraongadh in 1991 dated tenth to thirteenth century. Simaraongadh was an important medieval place which had labyrinth (Chakravyuha) design of defence system. Tibetan monk Dharma Swami (1236 A.D.) and Italian Father Cassiano of Macerata (1745A.D.) have described about the Simaraongadh in their accounts. Now ISIAO has been excavating at the Gotihawa and Sisahnia since 1994 A.D. Gotihawa stupa has been identified as the Nirvana stupa of Krakuchhand Buddha.

The joint team, consisting team leader Prof. Randi Haaland, university of Bergan and members from DoA and Tribhuvan University surveyed in 1993 A.D. about thirtyfive sites in the Dang Deokhuri. Among them three sites named as Gidhiniya, Raniapur and Majghatuwa all in the Tui valley watered by Babai Khola have been excavated between Jan.-Feb. 1995 A.D. Large number of lithic artifacts scrapers, coreflakes, blades and Mousterian points have been discovered (Mishra:1995,58).

The investigation and excavation conducted under joint Nepal German archaeological research project for prehistoric remains in the caves of Chokhopani (Tukuche), and Phudzeling, Mebrak, Khinga, Dzarkot and Garabdzong of Muktinath (Lower Mustang) in 1992-1997 A.D. have also yielded important evidences such as Kaligandaki valley was inhabited from nearly three millennium and the finds show that there was connection with Indian Sub-continent as well Tibet and Central Asia. The artifacts collected from the burials of the Chokhopani are carnelian beads, shells, faience, copper bangles, copper anthropomorphic, bodkins(stone needle), channeled spouted bowls, cord decorated pottery, storage jar etc, in display of Kapilvastu museum and a child mummy excavated from the cave of Muktinath is now in Archives, but very soon it would be displayed in National museum.

In 1993A.D. while digging clay for brick work a copper anthropomorphic figure was discovered from Jagatpur village near police station of Kailali district. (see Pl. V) Unfortunately, the site could not be excavated for the more evidences.

The leading newspaper of Nepal like Gorkhapatra daily (2048.10.8) and Dristi weekly (2048.11.19) had published the news about digging the burials for "Pulik" (semi precious stone bead) in the various districts (Bhojpur, Udayapur, Khotang, Tehrathum) of Eastern Nepal. It drew attention of

DoA and sent the team for investigation. The team reported that there are burial chambers made of dressed stone slabs with ritual burial pots, semi precious stone beads, ornamented legged stone quern and pestle, T.C. animal figures, iron etc. But no skeleton has been reported. According to the findings, the culture was called Megalithic.

Besides this, in the forest of Belkatari which is on the bank of river Kosi, Palaeolithic tools have been reported.

The joint team of DoA, Lumbini Development Trust and Japan Buddhist Federation started excavation at the temple of Mayadevi,Lumbivi in 1994 A.D. and discovered the marker stone (see Pl. VI) which was kept for marking the birth place of Buddha. There was an announcement in 4th February 1996 A.D. on the occasion of discovery of the sacred place of the Nativity of Shakyamuni Buddha in Lumbini.

DoA had carried out excavation at Argauta of Salyantar of Dhading district in 1997 A.D. The site is reported the Lichchhavi Period where foundation structure of habitation,Mananka coin, pottery and remains of the tank has been found. The alignment of structures are also located in the surface very clearly. (see Pl. VII) Three Chaityas in the Salyantar are similar to the Lichchhavi Chaityas in Kathmandu. Neolithic tool, an axe is also reported from here.

In 1997 A.D. The Unesco team had conducted geophysical surveys at Ramagrama Stupa in Nawalparasi district. While conducting the geophyisical investigation with Resistivity survey (Earth Resistance) and Magnetometer survey (Fluxgate Gradiometre). Magnetometer survey showed some very distinctive anomalic picture of a monastic complex on the North West of the main stupa (Shrestha : 2001,1) . DoA, then planned to excavate here in 1997 A.D. and this year is fourth season's field work going on. Among the numerous findings, coin of Kaniska, gray ware, and Mouryan brick structure are the most significant reported from the excavation. It is believed to be the only intact stupa with relic of Buddha. (see Pl. VIII).

Dr. Ramesh Dungel has also reported three Microlithic tools from the cave of Hatiya village 's Tatopani area near a natural hot water in Sankhuwasabha district of Eastern Nepal in 2000 A.D. The tools seem scraper, point and arrow head, but needs more study on it.

The Kohla Project was carried out by DoA and Cambridge Archaeological Unit of Britain in 2000 A.D. The excavation was done in Kohla area of Kaski and Lamjung. Reported findings are pottery,obsidian piece, turquoise, fossil coral beads and iron. The settlement excavation showed that Kohla community has connections with northern. It is dated Circa 1000 year old.

Likewise, Sinja of Jumla was also excavated by the joint team of DoA and Cambridge Archaeological Unit of Britain in 2001 A.D. The report has not come out yet.

The team of DoA discovered a fossilized tree at Bhaise, Kalika village committee in Kaski District in 2001 A.D. The half diameter of the tree is 3 m. and its height is about 5 m. It probably belongs to Caboniferous to Jurassic period which is three hundred million years old according to the report (Shrestha, 2001,1).

The Department of Archaeology has recently done archaeological excavation in 2001 A.D. at Kichak Vadh in Jhapa and at Khoksar in Saptari, both district in Eastern Nepal. Pottery and wall structure has been reported from the Kichak Vadh whereas, Khoksar was first reported by K.L. Jhosi as remains of a temple (see Pl. IX) in 1998 A.D. It would be too early to remark, so let's wait till the final report of both excavated site comes out.

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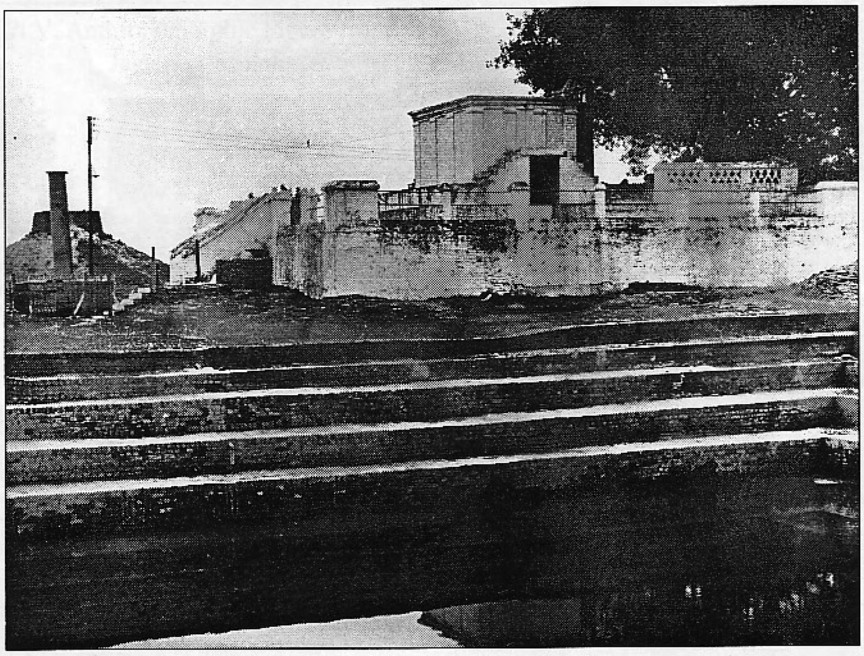
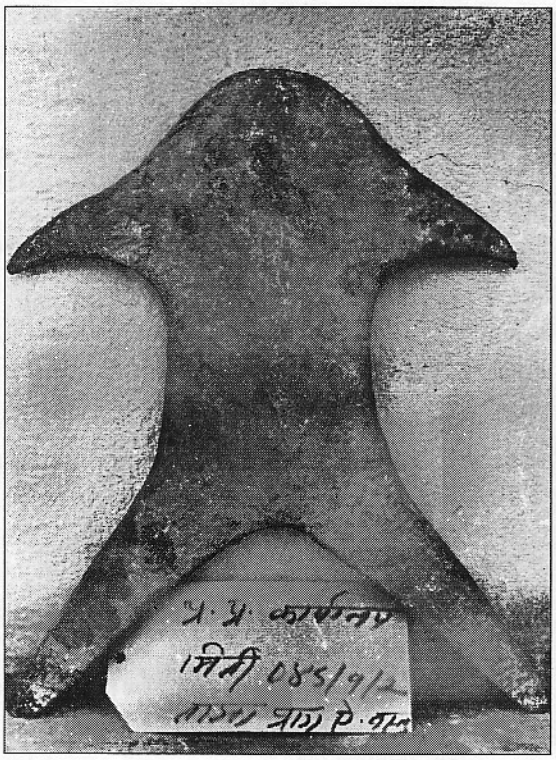
Pl I. Sculpture of Jaya Varma dated Samvat 107
(184/185 A.D.)



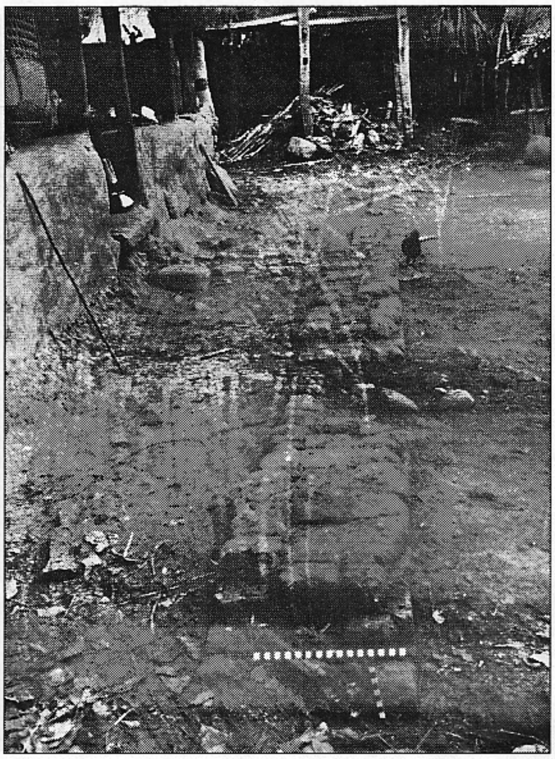
Pl. II, Lumbini Piller and Mayadevi Temple .

Pl. III. Structural Complex of Kapilvastu.

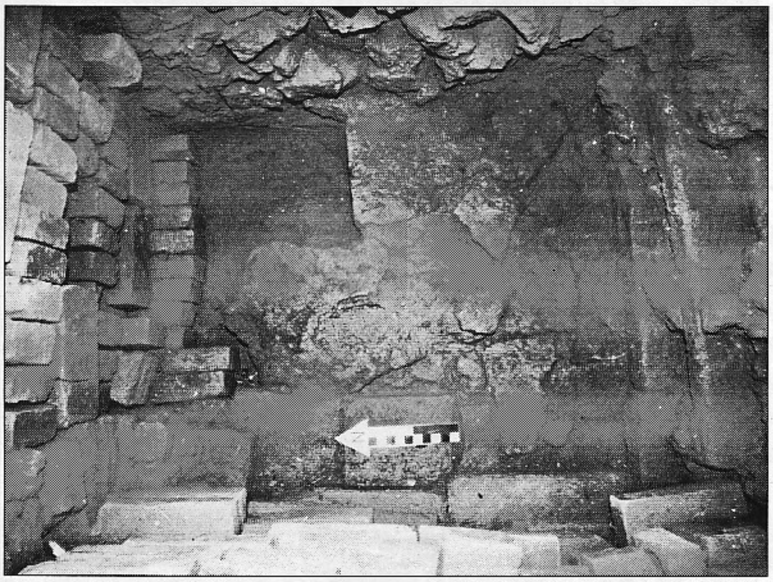
Pl. IV. Bhediyari Mound, Morang.



Pl V. Anthropomorphic Figure from Jagatpur, Kailali

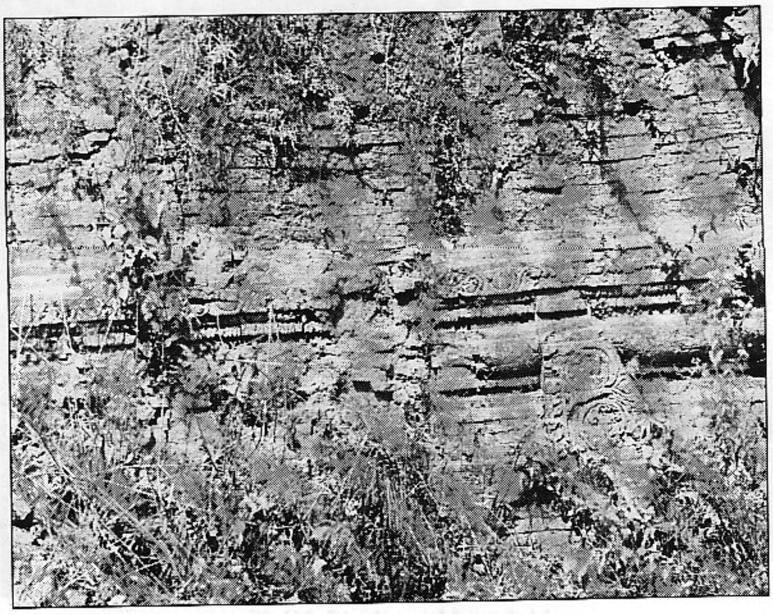


Pl. VII. Alignment of the structure clearing visible on surface Salyantar, Dhading.



Pl. VI. Marker stone indicating the birth place of Buddha.

Pl. VIII. Excavated Site of Ramgram, Nawalparasi.



Pl. IX. Khoksar, the ruin of Temple.

लमजुङ्ग राज्य

– डा. राजाराम सुवेदी

उपनिषदकालीन दीर्घायू महर्षि लोमशको तपोस्थलको रूपमा रहेकोले लोमश+सत्सङ्ग भन्दा लोमसङ र लमजुङ भएको जानकारी हुन आएको छ । यसको पुरानो नाम लम्वयुग्म भएको पनि थाहा हुन्छ ।[१] लमजुङ नाम तिब्वत+वर्मेली भाषामा लामको अर्थ बाटो हुन्छ ।[२] सोही भाषामा जुङ भन्नाले किल्ला हुन्छ ।[३] त्यसरी दुई शब्दको अर्थ गर्दा बाटो नेर पर्ने किल्लालाई लमजुङ भनेको अर्थ गर्न सकिन्छ । लमजुङ भेकमा बूढाहरूले लामाजुङ्गा पाल्ने भएकाले त्यसैबाट लमजुङ भएको भन्ने सहज उत्तर पनि दिएको सुनिन्छ । त्यस ठाउँको पहिलो नाउँ लमजुङगुङ भएको र वि.सं. ११२६ मा गंगा राणक भन्ने व्यक्तिले अष्टासाहस्रिका प्रज्ञापारमिता नामक ग्रन्थको निष्कर्षपछि आफ्नो परिचयमा लेखेका छन् ।[४] लमजुङको भोटे ओडारमा एक लट्ठीबाबा बस्ने र आफ्नो संगतमा आउनेलाई त्यही लट्ठीले हिर्काउँथे । लामो लौरोले जङ्गमा गए झैं रनाहा पर्ने गरी हान्ने हुँदा लामाजङ्ग भएबाट लमजुङ्ग नाम रहेको लोक इतिहास पनि लमजुङतिर पाइन्छ । लमतरजुङबाट पनि लमजुङ नाम भएका सुनिन्छ ।

प्राचीनकालबाटै लमजुङ क्षेत्र लिच्छवि शासन अन्तर्गत पर्थ्यो । त्यसको पुष्टी गर्ने सामग्रीको अभाव रहे पनि त्यसबेला नेपाल राज्य हालको भन्दा विशाल भएबाट भन्न सकिएको हो । लमजुङमा मगर, दुरा, गुरूङ र ब्राम्हणहरू कहिले बसोबास गरे भनी स्पष्ट गर्न सकिने स्थिति रहेको छैन । लिच्छविकालबाटै ती सबै जातिको उपस्थिति नेपालमा पाइन्छ । कर्णाली प्रदेशमा नागराजवंशीय खसमल्ल राजाहरूको राज्य स्थापनापूर्व पनि त्यहाँ धेरै जाति बस्दथे । कर्णाली प्रदेशको सवालाख पर्वत ओगटेको साम्राज्य तीन शताब्दीसम्म रहेपछि पन्ध्रौं शताब्दीको मध्यतिर त्यो साम्राज्य छिन्नभिन्न हुन थाल्यो । त्यसै क्रममा गढवालमा बाह्र, अठार ठकुराई, कुमाउँमा तेह्र ठकुराई, कर्णाली प्रदेशमा बाइसी र गण्डकी प्रदेशमा चौबीसी राज्यको स्थापना भयो । त्यसै सिलसिलामा वि.सं. १५२४ मा कास्की राज्यको स्थापना भएको थियो ।[५] कास्कीका राजा कुलमण्डन शाहका दुई छोराको विवाह गुल्मी धुर्कोटका राजा माणिक्य मल्लकी दुई छोरीसँग भएको थियो । लमजुङ राज्यमा राज्य स्थापना गर्न उनै कुलमण्डन शाहले आफ्ना माहिला छोरा कालू शाहलाई पठाए । ती कालू शाहलाई त्यताका हिउँ निथ्रिने शेषलेक क्षेत्रमा बस्नेले छकाएर मारे । कालू शाहलाई सिमसिम ढुंगामा मारिएको भन्ने पनि सुनिन्छ । उनकासाथ गएका नारायण दुरालाई पनि शेषान्त (गुरूङ) हरूले मारे । त्यसैले नारायण दुराका छोरा लक्ष्मण दुराले लमजुङमा घलेको हुकुम मेटी शाही हुकुम कायम गर्ने

प्रतिज्ञा गरे । उनैको सक्रियतामा लमजुङ चिसंखुका कुश्माकर घिमिरे, दुराडाँडाका खाजेदुरा, नारायण दुरा, चामु धिङ्गल, शुक्रबार क्याब्साको गोल बनाई ठकुरी राजा माग्न भनी कास्कीकोटतिर लागे ।[६] कास्कीका राजाले लमजुङेहरूलाई आफ्नो माहिलो छोरो मारिएकोमा बेस्सरी हकारे । अन्त्यमा कान्छो छोरा यशोब्रम्ह शाहलाई लमजुङको राजा बनाउन खटाएपछि लमजुङेहरूले राजालाई जालीथैलो जावीमा राखी लमजुङतिर हिंडे (सानै उमेरका हुनाले) । कालू शाहकी रानीलाई राम्चे र मिदुम खोलाको दोभानमा सुरक्षा दिई पालेका दुराहरूले यशोब्रम्ह शाहलाई लमजुङको ठूलो स्वाँरामा लगी ढुंगामाथि बसाली सिंदुर अविर जात्रा गरे । त्यस ढुंगालाई हालसम्म सिंदूरे ढुंगा भनिदै छ ।[७]

राजा यशोब्रम्ह शाह

राजा यशोब्रम्ह शाह वि.सं. १५५० आषाढ १५ गते रविबार दशमीका दिन सूर्योदयारिष्ट घटिषु ९।२५ सिंह लग्न पारेर लमजुङको गद्दीमा बसेका थिए । आफू लमजुङका राजा भए पनि दाजु कालू शाह मारिए भैं मारिने त्राश थियो । तसर्थ सिक्लिस क्षेत्रका ल्होचन गुरूङसँग मित्यारी गरी कविक्याल, सवक्याल, पुरूक्याल र कोकिल गुरूङलाई हात लिई पोंजो भन्ने ठाउँमा घलेका सन्तानलाई मास्न लगाए । त्यसरी मद्दत गर्ने ल्होचन र दुराहरूलाई राजा यशोब्रम्ह शाहले हले, पाटे, कोदाले, त्रिशाली, पञ्चसाली खोरिया फाँड्ने र शिकार गर्ने च्यांग्रा पाल्ने र व्यापार गर्ने सहुलियत प्रदान गरे ।

राजा यशोब्रम्ह शाहले वशन्तावतीसँग विवाह गरेका थिए । उनले तुर्लुङकोट र पुरानोडाँडामा राजमुकाम गराएर पनि सुरक्षित ठानेनन् । हाल ती ठाउँहरूमा पुराना किल्ला र घरका अवशेषहरू छँदैछन् । त्यसपछि उनले गाउँशहरलाई राजमुकाम गराई गुप्तकालीदेवीको स्थापना गरे । उनको पालामा बनेको लमजुङ दरबार अद्यापि छँदै छ । राजा यशोब्रम्ह शाहका २ छोरा थिए नरहरि शाह र द्रव्य शाह । कालू शाहका छोरा नरपति शाहले लमजुङको उत्तरतिरका चार गाउँको हुकुम पाएका थिए र पछि नरहरि शाह विरूद्ध कुल गरेकाले मारिएका थिए । द्रव्य शाह गोरखाका राजा भएका हुनाले नरहरि शाहले उनलाई पनि मार्ने षडयन्त्र गर्दा असफल भए । कुनै ठाउँमा यशोब्रम्ह शाहलाई जसवम्म र रानीलाई जसन्तावती पनि भनिएको छ ।[८] कहिं त जस्मजिजू पनि भनिएको छ ।[९] बेंशीशहरबाट गाउँशहर जाँदा उकालोमा विश्राम गरी छहारी लिने चौतारी उनै यशोब्रम्ह शाहले बनाएको कुरा त्यसताका बूढापाकाहरू भन्दछन् ।

राजा यशोब्रम्ह शाहले गाउँहशहरमा कालिका मन्दिर, गोरखनाथ गुफा, दरबार र किल्ला, चौतारी, सिंढी र धर्मपानीको बन्दोबस्त गरेकाले अद्यापि त्यता त्यो परम्परा कायम छ । कालीका पूजारीमा बोहरा, बराल, आले जोगीहरू रहेका छन् । यशोब्रम्ह शाहले लमजुङ दरबारमा बाइस सुसारेको दरबन्दी बसालेका थिए र लमजुङ राज्य नेपालमा मिलेपछि पनि उक्त परम्परा बाँकी रहेकोले यहाँ त्यसै आधारमा उल्लेख गरिन्छ :[१०]

१. आलेमगर-सुसारे	२. रानामगर-प्रसाद जुटाउने
३. बोहरा-भण्डारे	४. गुरूजी-सुवेदी
५. मूलपूरोहित-बराल	६. बेदुवा-घिमिरे
७. ज्योतिष-घिमिरे	८. नगार्जी
९. मौल्यानी-खवास	१०. विहारे
११. भजनीया-भाट	१२. राँगापाठा खोज्ने-मुखिया
१३. दूधकुभेण्डे	१४. कन्याबर्ने-क्षेत्री
१५. चन्दने-गोरखनाथ पूजारी	१६. गंगाजले-फूलपाते
१७. चिराके-निशाने	१८. समिधे-कामी-कटुवाल
१९. सार्की-मिझार	२०. बहिदार
२१. सुनार-विश्वकर्मा	२२. बढाई गर्ने-दमाई

२३. गाइने-गन्धर्व कलाकार मालश्रीसँगै आर्वाजो र सारंगी रेट्ने ।

उपर्युक्त तेइस सुसारेलाई आवश्यक गुठीको व्यवस्था थियो । राजा यशोब्रम्ह शाह लमजुङलाई ८००० लमजुङको स्थापना गर्न समर्थ भए । उनैले लमजुङलाई शक्तिशाली र आँटिलो बनाएका थिए ।[११] उनैले गाउँशहर गर्मीको राजधानी र बेंसीशहर जाडोको राजधानी बनाई निर्माण कार्य गरेका थिए, जो अद्यापि छन् । वि.सं. १५९८ मा उनले लमजुङमा तोप ढाल्न लगाई सैनिक मजबुती

गराएको कुरा ऐतिहासिक कालक्रमबाट जानकारी हुन्छ ।[१२]

राजा नरहरि शाह

लमजुङको राजगद्दीमा नरहरि शाह कहिले बसे भन्ने कुरा पुष्टी गर्ने सामग्री प्राप्त भएका छैनन् । यद्यपि वि.सं. १६१६ सालमा गोरखामा द्रव्य शाहले राज्य स्थापना गर्दा लमजुङमा नरहरि शाह पनि गद्दीमा बसीसकेको कुरा तत्कालीन विवादबाट जानकारी हुन्छ । नरहरि शाहले बेसीशहरको राजकुलो कर्पुटारको राजकुलो, भोर्लेटारको राजकुलो र भोटे ओडारको कुलो निर्माण गराएका थिए । लमजुङ कोटमा कचरीघर, पूजाकोठा, अखण्डदीपकोठा, दशैंघर आदि पनि नरहरि शाहले नै निर्माण गराएका थिए । लमजुङ कालीकामा वडादशैं र चैतेदशैंमा पूजा गर्ने राँगा ६, बोका २५, भेडाथुमे १०, सुँगुर १, चैतेदशैंमा बोका १९, भेडो १, राँगा २ र सुँगुर १ बलिको पनि व्यवस्था गरेका थिए । त्यहाँ पर्व-पर्वमा वेद, चण्डी, दुर्गाकवच, रूद्री पाठ गर्ने, पूजा आरतीको पनि व्यवस्था गरिदिए । उनले लक्ष्मीनारायण, त्रिपुरेश्वर, कर्पुरेश्वर, ईशानेश्वेर जस्ता मन्दिरहरूको पुनर्निर्माण गराए । लमजुङस्थित लक्ष्मीनारायण मन्दिरको ईट ९०० वर्ष पुरानो भएको चर्चा पनि पाइएको छ ।[१३] गोरखा क्षेत्र लमजुङको प्रभावमा थियो । नरहरि शाह लमजुङका राजा भएपछि द्रव्य शाहले विद्रोह गरी गोरखाको स्थापना गर्दा लमजुङले पछिसम्म दावा गरी रहयो तर गोरखाले लमजुङप्रति प्रत्याक्रमण गरेन । त्यसको मनोवैज्ञानिक कारण छ । नरहरि शाहले आफ्ना भाइ द्रव्य शाहलाई बाबुको श्राद्धसँगै गर्ने सल्लाह गरी चेपेपारि लमजुङतर्फ बोलाए । त्यस दिन श्राद्ध भयो र धाईकी छोरीले आँखा सन्काई दिएकाले द्रव्य शाह भागे । त्यस छलले नरहरि शाह र द्रव्य शाहको चेपेमा आमाको दूध बगाई सीमाना गरेको धर्म भूटियो[१४] राजा नरहरि शाहले मनाङबाट मुक्तिनाथ जाने बाटो सुधार गरेका थिए । त्यति हुँदा पनि राजा नरहरि शाहका पालाको अभिलेख प्राप्त भएको छैन । जे जति जानकारी भएको छ, त्यो कि त लोक इतिहास हो या त अरू लेखकले प्रकाशन गरेका र वंशावलीको अपुष्ट टिपोट मात्र हो । त्यति हुँदा पनि नरहरि शाहको इतिहास गोरखाका राजा द्रव्य शाहका दाजुका नाताले तत्काल गरेका षडयन्त्र र गोरखालाई लमजुङमा मिलाउने प्रयत्न गरेका वर्णनबाट अस्तित्व प्रमाणित हुन गएको छ र लमजुङ रहेसम्म उनैका वंशजले त्यहाँ राज्य गरेका थिए ।

राजा चूडा शाह

लमजुङका राजा चूडा शाहको नाउँ वंशावलीमा उल्लेख गरिएको छ । त्यस बाहेक उनको राज्यकाललाई पुष्टी गर्ने अन्य श्रोतहरू प्राप्त हुन सकेका छैनन् । उपलब्ध नभएसम्मका निम्ति चूडा शाह लमजुङ राज्यका राजा रहेको भन्नेसम्म जानकारी भएको छ ।[१५] ऐतिहासिक कालक्रमका आधारमा गोरखाका पूर्ण शाह लमजुङका राजा चूडा शाहका समकालीक देखिन्छन् । पूर्ण शाहको पालामा पनि बाबु द्रव्य शाहका जस्तै लमजुङ र गोरखाको युद्ध चल्यो । लमजुङले गोरखाको लिगलिगमा कब्जा गरेको हुँदा गोरखाली सेनाले हटाएको कुरा गोरखा वंशावलीमा उल्लेख छ । त्यसरी विचार गर्दा वि.सं. १६४५ देखि १६६२ सम्म लमजुङमा पनि चूडा शाह राजा रहेको संकेत पाइन्छ । राजा चूडा शाहका पालामा रनसिं र देउदास भण्डारी रहेको एउटा टिपोटबाट जानकारी भएको छ । ती व्यक्तिहरू लमजुङ राज्यको स्थापनाकालदेखिका भँडारे थिए ।

राजा अचिन्द्र शाह

लमजुङका राजा अचिन्द्रलाई चन्द्र शाह पनि भनिएको छ । उनका समकालीक गोरखाली राजा राम शाह थिए । अचिन्द्र शाह बुद्धिमान र राजनीति निपुण थिए । लमजुङको सेनालाई उनले लिगलिग, लकाङ, भिर्कोट, देउराली, धुँवाकोट र च्याङली गोरखाले लमजुङबाट लुटी लिएको थाहा पाई त्यसको रक्षार्थ खटाए । गोरखाका राजा राम शाहले ती क्षेत्रहरूलाई सम्झाई, धम्काई आफ्नो अधिनमा पारेकाले लमजुङेहरूले त्यहाँ आक्रमण गराउनु परेको थियो । तर त्यस युद्धमा गोरखालीहरू विजयी भएकाले लमजुङे सेना रित्तो हात फर्किनु पऱ्यो । त्यसको बदला लिन लमजुङका राजा अचिन्द्र शाहले वारपाक निवासीहरूलाई उचालेर गोरखाको सरहदमा वागी भई घुस्न लगाए । त्यो षडयन्त्रबाट गोरखाली शंकालू देखिंदा राम शाह बालुवा व्याशीमा शिकारमा गएको मौका पारी उनमाथि हमला गरी मार्न लगाए । तर त्यो योजना पनि

सफल भएन । यसरी हरेक क्षेत्रमा गोरखाबाट लमजुङ ठगिदैं जान थाल्यो ।[१६] त्यस घटनाबाट लमजुङका राजा अचिन्द्र शाहको राज्यकाल वि.सं. १६६२ पछि १६९३ सम्म रहेको अनुमान गर्न सकिने स्थिति छ । लमजुङले मझुवालाई आफ्नो कब्जामा लिन सफलता पाएको थियो । अचिन्द्र शाहका देउदास र सिरै भण्डारीहरू लमजुङका भँडारे थिए ।[१७]

राजा नरेन्द्र शाह

लमजुङका राजा नरेन्द्र शाह अचिन्द्र शाहका छोरा हुन् । वंशावलीमा उनको राज्यकालका बारेमा उल्लेख गरिएको पाइदैन । नरेन्द्र शाहको अर्को नाउँ नराज शाह पनि रहेको बुझिन्छ भने कुनै ठाउँमा नरेन्द्र शाहका छोरा नराज शाह भन्ने उल्लेख गरिएको छ ।[१८] लमजुङका राजा नरेन्द्र शाहका समकालीन गोरखाली राजा कृष्ण शाह रहेको थाहा पाइन्छ । गोरखाका राजा कृष्ण शाहपछि रूद्र शाह राजा हुँदा पनि लमजुङमा राजा नरेन्द्र शाह थिए । राजा नरेन्द्र शाहले गोरखाले राम शाहका पालामा मिलाइएको मझुवामाथि अधिकार गरे । तर रूद्र शाहको राज्यकालमा गोरखाले मझुवा क्षेत्र लिएरै छोड्यो ।

राजा केहरीनारायण शाह

गोरखाका राजा पृथ्वीपति शाहका समकालीक लमजुङका राजा केहरीनारायण शाहले गोरखासँग लामै संघर्ष गर्नुपर्‍यो । राजा केहरीनारायण शाहले ६१ वर्ष राज्य गरेको कुरा प्रकाशित भएको छ ।[१९] तर उनको राज्यकाल कहिले आरम्भ भयो वा कहिले अन्त्य भयो भन्ने श्रोतहरू प्राप्त भएका छैनन् । वि.सं. १७२४ मा गोरखाका राजा रूद्र शाहको परलोक भएको देखिनाले र उनका बाबु कृष्ण शाहका समकालीक राजा नरेन्द्र शाह हुँदा वि.सं. १७३०-३१ तिर केहरीनारायण शाह राजा भएको सम्भावना महसुस हुन जान्छ । त्यसरी विचार गर्दा वि.सं. १७३१-४१ गर्दा १७७२ सम्म उनको राज्यकाल रहेको ठानिएको छ ।

राजा केहरीनारायण शाहले वि.सं. १७४१ मा रू. २४०० रकम लिई नारायणदास उपाध्यायलाई केही जमीन बेचेका र केही रजबन्दकी राखी कागत गरिदिएका थिए ।[२०] लमजुङ राज्यलाई गोरखाले अँचेटीरहेको र आफ्नो रक्षाको निम्ति राजा केहरीनारायण शाहले प्रशस्त रकम जम्मा पारी सामरिक उपकरणहरू जम्मा पार्ने र निर्माण गर्ने गर्दा खर्चिलो पर्न गएको थियो । त्यस आवश्यकतालाई पूर्ति गर्नका निम्ति राज्यका मलिला जमीन या त बिक्री गर्ने या बन्दकी दिने गरेको पाइन्छ । त्यस प्रकारको क्रम अन्य बाइसी चौबीसी र सेन राजाहरूका राज्यमा पनि रहेको पाइन्छ ।

गोरखाका राजा पृथ्वीपति शाह वि.सं. १७३४ देखि १७७३ सम्म राजा रहेको प्रमाणित भएको छ । त्यस अन्तरालमा लमजुङका राजा केहरीनारायण शाहले वि.सं. १७४१ देखि ९ वर्षसम्म ११ पटक गोरखामाथि आक्रमण गरेका थिए । त्यसको प्रतिकार गर्न गोरखाले १२ वर्षमाथि ८० वर्ष मुनिका मानिसलाई जम्मा पारी लिगलिग, लकाङ, भिर्कोट, धुँवाकोट, चौरालीमा रहेका लमजुङको फौजमाथि अचानक हमला गरेका थिए ।[२१] ती गाउँहरूमा लमजुङले ३ वर्षसम्म लगातार शासन चलाएको थियो । त्यस क्षेत्रमा पुनः १७५२ मा गोरखाले विजय गर्दा लमजुङ खिस्रिक्क परेकोले सहन नसक्ने अवस्थामा पुग्यो । त्यसको ५-६ वर्षपछि लमजुङले बलपूर्वक गोरखाले खोसेको इलाकामा हमला गरी लिगलिगमा लमजुङका राजकुमार भीम शाह तैनाथ रहेका थिए । त्यसबाट गोरखालाई निराशा लाग्यो ।

लमजुङले आफ्नो भू-भाग फिर्ता लगेकोले गोरखाका राजा पृथ्वीपति शाहका कान्छा छोरा रणदूर्ल्लभ शाहलाई गोरखाबाट धपाए जस्तो गरी लमजुङमा प्रवेश गराइयो । उनका साथमा गौरेश्वर पन्त वलि कडरियाहरू लमजुङको लिगलिग पुगेका बेलामा गोरखाबाट धपिई आएको स्पष्ट पारी ५-७ महिना लमजुङ बसे । लमजुङे राजकुमारले विश्वास गरी लिगलिगको जिम्मा रणदुर्ल्लभ शाहलाई दिए । त्यसै मौकामा गोरखामा सुटुक्क खवर गरी हमला गर्न लगाई लिगलिग गोरखाको पारे ।[२२] यसरी गोरखा र लमजुङबीचमा छिमेकी बस्तीहरूका अधिकार गर्ने होड जस्तै चलेको देखिन्छ ।

राजा केहरीनारायण शाहको नाउँ लमजुङ बेसीशहरस्थित नारायण मन्दिरको पटाङ्गिनीमा रहेको आठ पंक्तिको अभिलेखमा पनि परेको छ । सो अभिलेख शाके १६६७

वि.सं. १८०२ को हुनाले त्यति बेलासम्ममा केहरीनारायण शाहको मृत्यु भई उनका छोरा दशिवंत शाह राजा भइसकेको प्रमाणित भएको छ । राजा केहरीनारायण शाहले छिमेकी राज्यहरूसँग रामो सम्बन्ध बसालेका थिए । विशेष गरी लमजुङ राज्यलाई गोरखाले एकोहोरो दपेटेकोले छिमेकी चौबीसी राज्यहरूसँग मद्दत लिई गोरखालाई कमजोर पार्नु पर्ने स्थिति थियो । सामरिक शक्तिमा लमजुङ सक्षम भएर पनि गोरखाले त्यसलाई बेला-बेलामा हेप्दथ्यो । त्यसबाट दुवैको सीमा क्षेत्रमा गोरखाको स्थापनाकालदेखि नै तनाव चलिरहेकोले लमजुङका जनता पनि जुझारू बन्ने बानी परेका थिए ।

भीम शाह (दशिवन्त शाह)

लमजुङका राजा दशिवन्त शाह (भीम शाह)को वि.सं. १८०२ को एउटा अभिलेख प्राप्त भएको छ । उक्त अभिलेखमा श्री केहरीनारायण शाहकी बुहारी दशिवन्त शाहकी रानी हेमदासीपट्टिबाट जन्मेकी छोरी जवावतीले लमजुङमा निर्माण गरेको धर्मशाला भन्ने कुरा उल्लेख गरिएको छ । सो अभिलेखले लमजुङका राजा दशिवन्त र रानी हेमदासीको नाम प्रकट गर्न सकेर पनि राजा केहरीनारायण शाहको राज्यकाल र जशिवन्त शाहको मृत्यु मिति पनि खुलेको छैन । लमजुङका राजा भीम शाह (दशिवन्त) गोरखाका राजा नरभूपाल शाहका समकालीक थिए । त्यति भएर पनि वि.सं. १७९६ भन्दा अगाडि नै राजा भीम शाह (दशिवन्त) को मृत्यु भएको कुरा प्रकाशमा आएको र त्यसपछि लमजुङमा रिपुमर्दन शाह राजा भएका थिए ।

रिपुमर्दन शाह

वि.सं १७८२ देखि १७८८ को अन्तरालमा लमजुङ, कास्की तनहूँ मिलेर गोरखाको धुवाकोट पट्टिबाट एक मुख, च्याङ्ली पट्टिबाट अर्कोमुख, लकाङ भिर्कोटपट्टिबाट एकमुख गरी गोरखामा आक्रमण गरे । त्यस्तो अवस्थामा ती क्षेत्रका मानिस जुटी चौबीसीलाई लखेटे । त्यसपटक लमजुङको गोरखासँग जमेर युद्ध हुन पाएन । गोरखा र लमजुङको बीचमा बेला-बेलामा खटपट परिरहेको थियो । विशेष गरी सीमाक्षेत्रमा कहिले लमजुङले त कहिले गोरखाले आक्रमण गरिरहन्थे । गोरखाले लमजुङसँग युद्ध गर्नुभन्दा पूर्व र दक्षिणतिर चेप्न चाहन्थ्यो । लमजुङले गोरखासंग आफ्नो क्षेत्र खोसेको फिर्ता लिन चाहन्थ्यो । गोरखाले दखल गरेको ठाउँ छोड्न चाहदैनथ्यो । त्यसै अवस्थामा वि.सं. १७९६ माघ ११ गते गोरखा र लमजुङको बीचमा कास्कीको अर्धौंमाथि अधिकार गर्न लमजुङलाई दिने र गोरखाले पूर्वको काम गर्दा लमजुङले हमला नगर्नु भन्ने सर्त राखिएको थियो । त्यस सन्धिपत्रमा उल्लेख भएको व्यहोरा गोरखाले पालन नगरेमा ४०,००० रूपैयाँ लमजुङलाई तिर्नुपर्ने सर्तबन्दी गरिएको थियो । त्यसका साथै लमजुङका राजा रिपुमर्दन शाहसँग गोरखासँगको सीमाक्षेत्रमा पृथ्वीनारायण शाहसँग भेटी पूर्व सिन्धुसम्म गोरखा बढ्दा लमजुङले मद्दत गर्ने र अर्घौं लमजुङले जित्दा गोरखाले मद्दत गर्ने स्पष्ट सर्त राखिएको थियो । कालु पांडे भन्ने गोरखाली काजीले लमजुङसँग सन्धि गर्ने काममा विशेष भूमिका खेलेका थिए । त्यसो गर्नलाई कालु पांडेको छोरा वंशीधर पाण्डे र लमजुङका युवराज वीरमर्दन शाहसँग मित्यारी सम्बन्ध गरिएको थियो ।

राजा रिपुमर्दन शाहले लमजुङलाई शासनमा सजिलो रहोस् भनी २७ मौजामा विभक्त गरिदिएका थिए । मौजा भन्नाले सानो राज्य, प्रदेश, अंचल र जिल्लाको सुविधाजनक इलाकाहरूलाई एकै ठाउँमा राखी विभाजन गर्ने पद्दतिलाई व्यवहार गरेको इलाकालाई जनाउँछ । लमजुङका २० मौजाहरू यसप्रकार छन् ।

१. रजस्थल = राजा बस्ने ठाउँ वा राजधानी राजमुकाम हुने ठाउँ ।
२. सराञ्चोक = राजाका सिपाहीले सरायँ खेल्ने त्रिवेणी परेको मेला लाग्ने ठाउँ ।
३. चौथर = गौडाकोट भनी लमजुङ राज्यले सैनिक गौडा निर्माण गरेको ठाउँ ।
४. नौथर = लमजुङको दोर्दीखोलाको मुहान दूधपोखरी क्षेत्र ।
५. तार्कू = शिवरात्रीमा मेला लाग्ने र देवस्थल रहेको ठाउँ ।
६. तान्द्राङ = नागभैरव मन्दिरस्थित पुरानो ठाउँ ।
७. जीता = भैरवस्थान र सातधारा रहेको ऐतिहासिक ठाउँ ।

८. कुन्छा = कुन्छा सिरानगढी, कालिका मन्दिरमा ३६ गुठियार रहेका र शिवरात्री तथा फागू पूर्णिमाको दिनमा मेला लाग्ने ठाउँ ।

९. बाह्रथर = लमजुङको फौज बस्ने र तालिम गर्ने ठाउँ ।

१०. चौघरखोला = भिरालो र खोलाले चारैतिर घेरेको ठाउँ ।

११. दशथर = उत्तरकन्या मन्दिर, स्थायीकूवा, मिदिम खोलाको र खुदी खोलाको शिर दूधपोखरीमा जनैपूर्णिमाको दिन मेला लाग्दछ ।

१२. अलकाटार = चेपे नदीको पश्चिमतिर चक्रतीर्थमा माघेसंक्रान्तिमा मेला लाग्दछ र टार परेकोले रविवाली गर्न सकिने पुरानो ठाउँ हो ।

१३. लुपुटार = धमिली कूवा र कडरियाहरूको बसोबास क्षेत्र हो ।

१४. थन्सिङ = राजराजेश्वरी मन्दिर रहेको प्रशस्त गुठी साँगे, बांग्रे, भोर्लेटार धोद्रे गाउँमा धेरै मानिस बसोबास गर्ने ठाउँ ।

१५. करापू = इशानेश्वर महादेव मन्दिर र चिसंकु क्षेत्र । शिवरात्रीमा यहाँ ठूलो मेला लाग्दछ । "शिवरात्री कर्पूटार चैते दशैं बाग्लुङ बजार" भन्ने उखान बनेको हो ।

१६. चारनाल पाँचगाउँ = चारगाउँका मानिसले कुलपूजा गर्ने महत्वको ठाउँ ।

१७. दूराडाँडा = तुर्लुङकोट र दूराहरूको दूल्लूबाट आएपछिको पहिलो बस्ती ।

१८. चिती = राजाको चिताईदारहरूलाई बसोबास गर्न खटाइएको ठाउँ ।

१९. पुस्तुन = कालिका मन्दिर, देउरालीकोट, लटेश्वर महादेवको मन्दिरस्थल र बाहूनडाँडा नामले प्रसिद्ध रहेको प्राचीन ऐतिहासिक स्थल ।

२०. खासुर = गोखूरेश्वर महादेवको मन्दिरस्थित रहेको गाउँ ठाउँ ।

२१. तारकाङ (मकैखोला) हाल कास्की जिल्ला अन्तर्गत पर्न गएको ।

२२. नामर्जुङ = गुरूङहरूको पुरानो बस्ती रहेको ठाउँ (हाल कास्कीमा) ।

२३. मकैखोला = पुरानो लमजुङे राजाका गुरूहरूको बसोबास क्षेत्र ।

२४. गहने = राजाका गहनागुरिया निर्माण गर्ने सुनारहरू बस्ने ठाउँ ।

२५. गोर्जे = कास्की जिल्लामा पर्न गएको पुरानो बस्ती भएको ठाउँ ।

२६. ताङतिङ = पुराना जमानामा भीरबाट दाउरा काठ भीरबाट लडाउने ठाउँ ।

२७. धाङजाकोट = याङजाकोट = असिना तर्काउने तान्त्रिकहरू बस्ने ठाउँ ।

वि.सं. १७९७ मा गोरखा र लमजुङको सम्वन्ध राम्रो हुँदा ती दुवै राज्यले ललितपुर राज्यको लामिडाँडा क्षेत्रसँग जोडिएको देउराली भन्ने ठाउँ कब्जा गरेका थिए । वि.सं. १७९६ मा ती दुवै लमजुङ र गोरखाको बीचमा सन्धि भएको कुरा माथि नै उल्लेख गरिएको छ ।

वि.सं. १७९९ मा गोरखामा नरभूपाल शाहको मृत्यु भई युवराज पृथ्वीनारायण शाह राजा भए । त्यसको एक वर्ष पछि वा १८०० मा गोरखाको काजी पदमा कालु पांडेलाई नियुक्त गरेका थिए ।[२३] त्यसै नियुक्तिपछि १८०१ मा गोरखाका राजा पृथ्वीनारायण शाह र लमजुङका राजा रिपुमर्दन शाहको बीचमा चेपे नदीका किनारमा भेट भई अर्को सन्धि गरेका थिए । यसबाट लमजुङका राजा रिपुमर्दन शाहलाई गोरखाका राजाले महत्व दिएको देखिन्छ । गोरखाका राजाले काशी यात्रा जाँदा र पूर्वतिर बढ्दा लमजुङबाट खतरा नपरोस् भन्ने नै त्यस सन्धिको लक्ष्य थियो किनभने लमजुङ सामरिक शक्तिमा सम्पन्न भएको गरूड भनिन्थ्यो भने गोरखा सर्प अनि काठमाडौं उपत्यका भ्यागुतो ।

वि.सं. १८०२ सम्म लमजुङका राजा रिपुमर्दन शाहको राज्यकाल रहेको र त्यसै वर्ष वीरनारायण शाहको राज्यकाल रहेको प्रमाणित भएको छ ।

बीरमर्दन शाह (बीरनारायण शाह)

लमजुङका राजा बीरमर्दन शाहका काजी जयसिंह भण्डारी थिए ।[२४] यिनको मीत्यारी गोर्खाका काजी कालू पांडेका छोरा वंशीधर पांडेसँग लगाएको थियो । बीरमर्दन शाहको जन्म मिति थाहा भएको छैन तापनि वि.सं. १८०२ मा यिनी लमजुङका राजा भइसकेकाले उनका बाबु रिपुमर्दन शाहको मृत्यु भइसकेको बुझिन्छ ।

लमजुङका राजाहरू गोरखालीका पुस्तैनी शत्रु बनेका थिए । गोरखाका राजा पृथ्वीनारायण शाहले लमजुङसँग भएको पुरानो सन्धिपत्रलाई तोडीदिए । त्यो समाचार सुनेका लमजुङका राजा बीरमर्दन शाहले तनहूँ कास्की र पर्वतका राजाहरूलई हातलिई एकत्व गर्न थाले । तदनुसार त्यस चौबीसी संगठनले गोरखामाथि आक्रमण गर्ने तयारी पनि गर्न थाल्यो । लमजुङ र पर्वतका राजाहरू मिलेर कास्कीका राजा सिद्धिनारायण शाहलाई हैरान पारेका थिए । फलस्वरूप कास्की चौबीसीबाट फुटेर गोरखातिर मिल्ने लक्षण थियो । गोरखाले कास्कीमा आफ्नो दूत पठाएर सम्बन्ध बढाउँदै लगेको थियो । उता चौबीसीको संयुक्त शक्तिले गोरखाको सिह्रानचोकमाथि दखल गर्न सफल भएको थियो । गोरखाका नरभूपालकी भित्रिनीपट्टिका रणरुद्र शाह र काजी कालू पांडेको युक्तिले सिह्रानचोकबाट चौबीसी फौज हट्न बाध्य भयो । वि.सं. १८११ को त्यो घटनाले लमजुङलाई ज्यादै मर्का पर्‍यो ।[२५]

वि.सं. १८१५ मा लमजुङ, कास्की, तनहूँ, भीरकोट जस्ता राज्य मिलेर पुनः गोरखामाथि आक्रमण गरे । कीर्तिपुरको दोस्रो आक्रमण १८१४ मा गोरखाको पराजीत भईसकेको थियो । त्यो रिस फेर्न चौबीसीको एकगठ भई सो आक्रमण गरिएको थियो । चेपेको किनारमा पुगेको चौबीसी सेनालाई रागिनाश गढीमा किल्लाबन्दी बनाइरहेको देखेर गोरखाले सिरानचोकगढी बनाएको थियो । गढी निर्माण गरी सकेर गोरखाले चौबीसीमाथि रागिनाशगढीमा घेराउ गर्दा लमजुङको धेरै योद्धा काटिए । त्यसै अवस्थामा कुन्जर भण्डारी, पारथ भण्डारी लगाएत २५० जना लमजुङे पक्राउ पर्न गए । रागिनाशगढी र लाखाजुङ पनि गोरखाले दखल गर्दा लमजुङलाई साह्रै मर्का पर्‍यो ।[२६] लमजुङलाई गोरखा बढ्दै गएकोमा प्रत्यक्ष खतरा बढीरहेको थियो र लमजुङ हडबडाउन थाल्यो ।

वि.सं. १८१९ मा मकवानपुरलाई गोरखाले विजय गरेपछि त्यसको प्रत्यक्ष प्रभाव चौबीसी र विशेष असर तनहूँलाई परेकोले चौबीसी राज्यहरू त्रशित हुन थाले । त्यसैले विभिन्न बहाना पारी चौबीसीका सल्लाह बमोजिम हर्मी, धुवाकोट, च्याङली, भिरकोट, देउराली र लकाङ जस्ता गाउँमा दिउसै लूटपाट मच्चाउन थाले । वि.सं. १८२० फागुन चैतमा भएको त्यस काण्डमा उता गोरखालीले शूरप्रताप शाहको नेतृत्वमा आक्रमण गर्दा दुवै पक्षमा केही हताहत भए ।[२७] वि.सं. १८२२ मा कीर्तिपुरमाथि गोरखालीले अधिकार गरेको थाहा पाएका लमजुङका राजा बीरमर्दन शाहले गोरखामा आक्रमण गर्न सेना खटाउँदा गोरखाले पनि प्रत्याक्रमण गरे । दुवैको लाखाजुङमा भेट भएर युद्ध हुँदा लमजुङको सेना कमजोर भएकोले त्यहाँबाट हट्नुपर्‍यो ।[२८] वि.सं. १८२९ (शाके १६९४) लमजुङका राजा बीरनारायण शाह र आफ्ना दुई रानी सालधरा र श्रीसकलानकुमारीसहित तीन जनाले ईशानेश्वर महादेवको नाममा धर्मकर्म परब्रम्हार्थ १४० खेतको अन्न संकल्प गरेका थिए । लमजुङको कर्पुटारफाँटमा उभ्याइएको शिलालेखमा उत्कीर्ण अभिलेखले अतीत, बटुवा, फकीर, कुखुराचल्ला सदावर्त राख्ने काम धर्ममा तत्पर रहने राजा रानीले जीवरक्षा तथा भवानीविश्वनाथ (शिवपार्वती) का नाउँमा गुठ राखिदिएका थिए ।[२९] उपर्युक्त वर्णनबाट लमजुङ कर्पुटारस्थित प्राचीन ईशानेश्वर मन्दिरमा जाने जोगीहरूको पनि बस्ने खाने बन्दोबस्त त्यहाँका राजारानीले गरेको स्पष्ट भएको छ । ईशानेश्वर महादेवका अधिकृत पूजारीमा उपाध्याय सोती ब्राम्हणहरू रहेको पनि प्रमाणित भएको छ । ती सोतीहरूलाई ६० मुरी खेत लमजुङका राजाहरूले राखी नित्य नैमित्य पूजा चलाई बाँकी बचेको भोग गर्नु भन्ने लालमोहर नेपाल सरकारले गरिदिएको पनि पाइन्छ । त्यसरी मठ मन्दिरमा गुठी र ईश्वरका नाउमा तीर्थालू र जोगी जालन्धरलाई सुविधा पुर्‍याउने सदावर्त राखेको पाइनाले राजा वीरनारायण शाह धार्मिक, समाजसेवी

र उदार भएको कुरा पनि प्रमाणित हुन गएको छ ।

लमजुङका राजा बीरनारायण शाहको राज्यकाल १८२५ मा गोरखाले कान्तिपुर र ललितपुरलाई वशमा पारेपछि तनहूँका राजा हरकुमारदत्त सेनले गोरखासँग आश्रित सन्धि गरे । गोरखाको पश्चिम विजय वि.सं. १८२७ देखि शुरू भयो र त्यसको पहिलो धक्का तनहूँलाई नै पऱ्यो । वि.सं. १८२८ मा केहरसिंह बस्न्यातको नेतृत्वमा ६०० जति तालिमे र २००० जति बेतालिमे सिपाहीसहित तनहूँबाट, त्यति नै सिपाहीसाथ वंशराज पाण्डेले कास्कीको बाटो लाग्ने भए । यस्तो गोरखालीको ओइरो लाग्न गएको अवस्थामा लमजुङका राजा वीरनारायण शाहले सामना गर्नु ठीक नठानी गोरखा (नेपाल) को आश्रयमा रहन स्वीकार गरे । तदनुसार उनको जमानतस्वरूप आफ्ना छोरा बीरभूपाल शाहलाई काठमाडौं बस्न पठाउनु पर्ने भयो । लमजुङको रागिनाश गोरखाले लियो र केहरसिं बस्न्यातलाई लमजुङे राजाले शिर पाउ दिई लमजुङभित्रको चारनाल खेत फिर्ता गरिदिए ।[३०] नेपाली सेनालाई तनहूँको सेना मद्दत गर्न पुग्यो र रिसिङ, भिर्कोट, गह्रौं, पैयूँ दखल गऱ्यो । वंशराज पांडेले कास्कीलाई वशमा लिई वर्षादमा केहरसिंह बस्न्यातसँग मिले । वर्षा आरम्भ भएको हुनाले पर्वतले लमजुङ र तनहूँलाई हातलिन खोजेका बेलामा क्याम्मी गह्रौं कोटमा ९६ जना तनहूँका सिपाही काटिए । त्यही निहुँमा तनहूँ नेपाल विरूद्ध भड्कियो । २००० चौबीसी र त्यति नै गोरखाली सतहूँमा भिडन्त हुँदा ५०० नेपाली काटिए भने केहरसिं बस्न्यात पनि मारिए । वंशराज पांडे मूर्छा पर्दा पक्रिए । नेपाली सेनामा भागदौड मच्चियो । भागेकालाई सेतीको छेउमा १४ दिन थुनिए । ढोर, सतहूँ, भिर्कोट, गरहूँ र पैयूबाट भागाभाग भएपछि नेपालले पश्चिमतिर विज़य गर्ने अभियान परित्याग गर्नुपऱ्यो । लमजुङले पनि गोरखाको विरूद्ध विद्रोह गऱ्यो र चौबीसीतिर लाग्यो ।

वि.सं. १८३१ मा गोरखाका राजा पृथ्वीनारायण शाह र १८३४ मा उनका उत्तराधिकारी प्रतापसिंह शाहको मृत्यु हुँदा नाबालक रणबहादुर शाहलाई गद्दीमा राखी नायब मुमा महारानी राजेन्द्रलक्ष्मीदेवीले नेपालको शासन चलाउन थालिन् । त्यसै अवसरमा वि.सं. १८३८ माघ २५ गते चौबीसीले नेपालमाथि आक्रमण गरे । कास्कीको सम्बन्ध गोरखासँग भएको हुनाले चौबीसीलाई साथ दिन अनकनाइरहेको बेलामा पर्वत र लमजुङका सेनाले बाध्य गराई आफ्नो खेमामा ल्याए । तनहूँको सिजुङमा ठाना बनाई बसेका नेपाली सेनालाई चौबीसीले लघारेर गोरखाको सिरानचोकगढीतिर बढ्यो । नेपाली सेना सिरानचोकमा जमेर बसेको हुनाले चौबीसी त्यहाँ नपुग्दै कास्कीका राजा सिद्धिनारायण शाहले युद्धमैदानबाट हात झिके । चिप्लेटीमा नेपाल र चौबीसीको युद्ध भयो । झिमऱ्याक र सिजुङमा भएको युद्धमा चौबीसीको हार भयो । पर्वतका राजा कीर्तिबम मल्ल साह्रै रिसाएकाले कास्कीमाथि लूट मच्चाए । त्यसपछि चौबीसीमा एकताको अभाव हुँदै गयो । वि.सं. १८३९ मा वंशराज पांडेले लमजुङको राजधानीमा घेराउ गर्दा तनहूँ र लमजुङका राजाहरू मनाङको बाटो भाग्दै पर्वत दाखिल भएर रामनगर पुगे ।

लमजुङका राजा बीरमर्दन शाह भाग्दा उनका छोरा बीरभूपाल शाह लमजुङमा परिवारसाथ थिए । नेपालसँग राजा बीरमर्दन शाहले काशीवास जान परिवार मगाउँदा पठाइएकोले उनी त्यतै लागे । त्यसरी १८३९ कार्तिक १८ गते लमजुङ राज्य पूर्णत: नेपालमा सम्मिलित भयो । लमजुङका अन्तिम राजा बीरमर्दन शाह एक साहसी, स्वाभिमानी र योद्धा थिए । नेपालले चौबीसी नलिई नछोड्ने वातावरण बनाएको हुनाले लमजुङले नेपाल सामु हार स्वीकार्नै पऱ्यो । सकेसम्म लमजुङ राज्यको रक्षा गर्न वीरमर्दन शाहले चाहेका भए पनि केही लागेन । चौबीसीहरूमा स्थायी एकता नहुनाले र ती राज्यहरू टाढा पर्नाले पनि आपसमा मद्दत मिल्न कठीन परेको थियो । परिणामस्वरूप तनहूँको साथै लमजुङ पनि नेपालको गास बन्यो । वि.सं. १५५० देखि १८३९ सम्म ३०० वर्षसम्म लमजुङ स्वतन्त्र राज्यको रूपमा रही विशाल नेपालमा सम्मिलित हुन पुगेको थियो ।

टिप्पणी

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(गतांकको बाँकी)

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ज्येष्ठवदी १४रोज२मा

नसैविचमा श्रीप्राइमीमिनिष्टर काहजुरमा श्रीजनरलजगत्सम्सेरजङकुवर

राम्रा जी वाट लेषीबक्स्याइ पठायाको श्री पर्सकार्र को किफायेत ह्न्या फौजले दुख
नपाउन्या चाडो रसद पुगन्यावेहोराको तजवीज वाधन तिमी जान्यैछौ भनीलेषी
वक्स्याका अर्थ जानतभ्रम गर्दुरगर्न्यैछु ज्युगादेखी डेढकोसमाठीवस्याको दु
स्मनको यादराष्न्याका मगर म पनी श्री रैफल लेटर पल्टन २ली जेठका ९
दिन जादा साइतछ ताहा आइपुग्न्याछु उ तिर्ज्याल रसद षजाना पनी केही
ज्मा होला तिमीलेपनी तह कीर्तको षबर बुझन पठाउन्यछौ भनील षीवक्स्या
काअर्थ तिडेढकोसमा वस्याको दुस्मनको निमित्त जानत भर विकट रहनप
हरागारि राष्याको छु रसदको पनी नाकोती भरमगर्दुरगन्याको छु दुस्मन
डेढकोस दुइकोसमा वस्याको छ हिजो चिनीआको ताल्वेये र अटीर दोमास्सा
आहा आइ भेट गर्न्या स्नानापीनालाइ रसद दारू वाघास सवै थोक चाहीदो कु
राटी किश्वादेषी वाहिर धर पनी थियापाल ३।४ गोटा दो वाहीवस भनी
दिआर घ्यौंड भाइ हामी सीग भेट गर्न्या र मेले पैहे श्री चिन वाट साह अरु मैभा
रादार ल्हासाका अम्वाइहरूलाइ आराम छ की भनी सोध्दा आराम छ भन्यो उस
ले पनी श्री पसर्कार कार श्री प्राइमिनिस्टर सवैका सरिरमा आराम छ की भ
नी सोध्दा मैले श्री चिनवादसाह का मेहेरवानगीले सवैलाइ आराम छ भन्या फेरी
मैले ताल्वेसेलाइ तिमी अम्वाले पठाइ आयाका हौकी केही षत पत्र दिपठामा
को छकी आफै आयाका हौ की भनी सोध्दा भोली मंगलवार १२ घडी दिन विता
ई वितिगरौंला भन्यो र हामी डेरामा फर्कि आयौं ताल्वेसे घ्यौंड मैवस्याको थियो
कर्णेल सिंहविर पाडे लाइ सी गौरासी आया थ्या तीधी सर्पनको विचार गरे छर
मता अघी श्री जनरलसाहेव वाट तजवीज गरी पठाइ वक्स्याका ठाउमा वस्न जा
न्छु विंति गरिदेउ भनी पठायेछर उन्छ जाहा सजी लाग्छ उहीं वस्नु भ
नी पठाआर किश्वाको फाकाटेषी वाहिर पालमा वसीरह्याको छु आज १२
घडी दिन वितार्इ चाल चिताइन्याछु मुकाम ज्युगाकि श्वभु भा

जेष्ठ वदी १५ रोज ३मा

दे॰ श्री प्राइम मिनिष्टर कोहजुरमा श्री जनरल जङ्ग बहादुर कुवर राणाजी वाट
लेषी चन्हाइ पठायाको आज १२ घडी दिन छंदा भेट गर्छु भनी पठायार
गुम्वामा ल्याइ भेट गर्‍यो क्या हो कसो हो क्या कामले आयौ भनी हामीले सोद्धा
न आ अम्वाल ल्हासा वाट हिड्याको ५।७ दिन भयो उनै अम्वाल मलाइ भनि पठा
याको कुरा गोर्षाले क्या कुरामा चित्त नवुझी कन लडाइ गर्‍याका हौ यो कुरो
निसुक वुझी लेषी पठाइदे भनीन आ अम्वाल लेषी पठाउंदा म आयाको हुं
भनी तल्वेयले भन्योर अघी पनी भोट्याहरूले छरै कुरामा दुःख गर्‍याको हुनाले केही
कुरामा श्री ५ वादसाहलाई खुसी तुल्याइ विंति गर्‍हला भन्या मनमा लाग्याको थियो ये
सै वषमा श्री वादसाहका मुलुकमा कीसिले दुख दियाको छ भन्या षवर सुन्दा श्री ५ वा
दसाहलाई दुख दिन्या कीसिलाई मारि श्री ५ वादसाहलाई खुसि तुल्याइ हामी मा श्री भो
टले विनाभी विदुन गर्‍याको सवै जाहेर गर भोट सग त हाम्रो तालुक रहला भन्या सन्सु
वाले अठार हजार सिपाही अठार हजार पिपा षलासी ३०।३२ तोप उसै माफिकका सर
जाम ली श्री ५ वादसाहलाई षलेता पठायामा पनी भोटका षलले १० मैन्हासम्म
षलेता अड्याइ पछि आउनुपर्दैन भन्या जवाफ आया १० मैन्हासम्म जवाफ न आ
उंदा कीसी संग हामीले लडाइ गर्न अवस्य पर्‍यो भनी सर्व जाना सम्म द फौज तैया
र गर्दा छरै षर्च हाम्रो लागन गयो पछि भोटहरूले ल्हासामा वस्या हाम्रा नाइकाह
रूलाइ वेइजत गरि चिया चपा आगो पानी वेपार समेत वंद गर्दार केही मायेक कुरु
जगात लिन्या तिन कुरु जगात लिदा १८ सयेषोलामा हाम्रा रैयत हरु समेत २।३ ज
नालाइ मारि २।३ जनालाइ घाइत्या गरि सातसे चोरि रहाम्रा रैतीको आल माल सम
त भोटेहरूले लुटी लैजादा सहन न सकी हामीले फौज चढाइ गरायाको हो वा
दसाहसंग विरोध गर्हुँलार चिनीआ पेस जमिन लकोला भन्या मन्सुवाले होइन
श्री वादसाहका हकलाई जत्ता अघी हामीले मान्याको थियो उस भन्दा पनी ज्या

दा गरि हामीले मान्याकै छ भोट्ले सद्है विदुत गर्दा सहन नसकी योफौज चढ्हा
याको हो वादसाहवाट योकुराको आजि भयो भन्यापनी यो वेहोराको विंति गरि
वक्साहको चित्त वुझाउन सकन्यै छौ भोटको मुलुक लिउला ता पनी भोट्याले
मान्या भन्दा वढ्ता गरि हामी पनी वाक्साहलाई मान्यै छौ हो भ्रान्ति वुझाई भोटह
रु सल्ला नगर्ने घात गर्दछौं भन्या पनी हामी नाही भन्या दैनौं जस्तागरी तिमीहरूको वढी
याईछ सो पाठ गर्न तिमीहरू जान्यै छौ भन्या जवाफ दिंदा इ कुरा गर्दा योषवर ह्वा
साका अम्वोलाई पठायौं की भनी ताल्वेयेले सो धार अघीयनी १२ फेरा पठाया
को हो निस्तुक षवर लि षलीता स्मेत गरिनाइक्याराम सुन्दर लाई पठायाको हो केही
दिन कुति मा थुनियो केही दिन टिगरि मा थुनीयो पछि ल्हाचिजुङ सम्म पुग्याई
फर्काईदियाछन भोट्याको षेल हामी वुझ्नु सक्दैनौं श्री ५ वादसाह लाई लेष्या
को षलेता र अम्वालाई लेष्याको चिठी पुग्या पुग्येन हामीले केही थाहा पायाको छै
न भनी हामीले भन्दा वडो ठाउमा लेष्याको अर्जि चिठी थाना तिना मानी रहले द
वाउन सक्दैनन अर्जि चिठी ता पुग्यो हो अवर गोर्षाको वेहोरा पनी वुझ्या अं
म्वालाई लेषी पठाउंछु केही दिन मा अम्वा पनी आइपुग्न्या छन यो पश्या
को उइदी तिर को झगडा थामनु पर्दछ भनी ताल्वेयेले भन्दा वेस वढीया भन्यौ
जो हामीले भन्नु पर्न्या कुरा तिमीलाई भन्यौं अव ५।७ दिन मा श्री प्राइम मिनि
ष्टर दाजैज्यू पनी पाल्नु हुन्या छ जो विन्ति गर्नु पर्न्या कुरो अम्वार तिमी भै
श्री प्राइम मिनिष्टर दाजैज्यू को चित्त वुझ्यो भन्या न होइ सक्न्या कुरा के
ही छैन जान्या जान्या र ठुला ठुला मानिस लेग न्याको क्या कुरो होइ सक्नैन स
वै कुरो होइ सक्छ भन्यो र विदा गरि डेरा मा पठायौं उपनी षुसी भै डेरा मा
गयो मुकाम कुंगा कि ध्वा शुभम

श्री मिनिष्टर जनरलका हजुर मा रे वहु वेहोरा सदर

जेष्ठ वदी १४ रोज ३ मा

तसैं वखत्मा · श्री प्राइम मिनिष्टरका हजुरमा · श्री मिनिष्टर जनालवाट लेषीन्च ह्राईप
ठमाको कुरावाट कोष्ठा भाइले · हजुरमा लेष्याको चिठी रह्यामा · कुनी तर्फका वे·
होराका निजिनीस पठाउनु भयाको · आइपुगी विस्तार बुझ्यौं ताहावाट लिखिला
ईर · वेलाइ: त्तुङ:लाइ · म कुरा पुग्या पछि लेषी पठाउला · टि गरिहानन् मेरो चिठी
नौ · टि गरिन होनु रसद खजाना प्रसस्त गरि राख्नु भन्या वेहोराको चिठी लेषी प
ठाउनु भनी · मर्जि भै आयाका कुरालाइ · लेषी पठाउन्या काम गर्यांक पतान् मले
जङ् पाडे र · छुग्या लहरुलाई · चाहिन्या कुराका मद्दत दिदै रहन्या काम गरौंला
श्री भाइ जनरल जगत्सम्सेर जङ् कुवर राणाजी र · श्री विगेडीयर जनरल धङ्
वहादुर कुवर राणाजी का नाउमा लेषी वक्स्नु भयाको चिठी पनी रवाना गर्यांल्हा
साका सेष्या काजीले · श्री जनरल धीर सम्सेर जङ् कुवर राणाजी लाइ भोट्या अक्षे
र मा लेष्याको चिठी आयेछ र · वाहा भोट्या अक्षर उतार्न्या मानिस नहुंदा · आहा
पठाइदियाछन् र नाइक रामसुन्दर वाट · आहा तर्जुमा गरायाको येक तर्जुमा श्री
जनरल · भाइ धीर सम्सेर जङ् कुवर राणाजी लाइ · पठाइदिआं येक तर्जुमा र प
से भोट्या अक्षरको चिठी · विजीनीस चलाई पठायाको छ · जाहेर होला · येस भो
ट्या चिठीको कुन माफिकको जवाप लेष · भनी पठाउन्या हो सो क्षमा माफिक
लेषी · पठाउन्या काम गर्‍हौंला · शुभम्

ज्येष्ठ वदी १४ रोज ३ मा

श्री मिनिष्टर जनरलवाट कप्तान हरिहरसिं वष्न्यातलाइ लेषी गयाको · ताहाको
वाटो वन्याको विस्तार सहितै भयाको विस्तार · लेषन्याका म वढि सागन्या छौ:
हाम्रा सिवाना देषी वढि जान्या कुरालाई हाल ताहा देषी न वढ्नु · भन्या श्री प्रा
इम मिनिष्टरका जेठ्याबाट लेषी आया · जाहावाट वेढ भन्या चिठी न आउं:

जिसम्म तिम्रो ह्लेसिवादेखी वढ्न्याका मनगर आह्लावाट वढ भन्या जवा
पनजी जिसम्म रसद गोह्रको ताकीती गरि रसद जमा गर्न्यार आफ्नु फौज त
यारि गरि राखी आफ्ना होसियार सँग रहन्याका मनगर शुभम्

ज्येष्ठ वदी १४ रोज ३ मा

श्री मिनिस्टर जनरलवाट श्री विगेडियर जनरल धन्क वहादुर कुवर राणा
जी लाई लेखी गयाको गुन्हा भन्या जगा फत्ये भयाको फत्ये नामाको आह्लावाट
लेखी गयाव मोजिम सुसिनामाको वढाइ गर्याको विस्तार तेसतर्फको जा भयाको
विस्तार लेखी पठाउन्याका सवठामा गयाछौ दुस्मन सँग हानताहारि हाम्रा फत्ये भया
पछि यसै वखतमा सवै मोहडावाट दुस्मनलाई खिकलग्या दुस्मनले थाग न आयो
भन्या आफ्नु मुलुकमा फिक्र धावन्दो वक्त होला भन्या चित्तमा लाग्छ भनी लेख्याका कु
रा लाई वढीया लेख्याछौ मकुवा गापुग्या पछि लेखी पठाउला र ठिग रिहानन ठिगरि
हौंदु भन्या मेरो चिठी नगे नहीनु भन्या कुरा लेखी पठाउनु भनी श्री प्राद्मनी मिनिस्टर दा
जेठ्यूवाट लेखी आयो नस्पर्ण श्री प्राद्मन मिनिस्टर दाज्यै ज्यू कुरा गाप्रानु भयापछि जुन
माफिक तिमी लाई लेखी जाला सो फिक्र गरौला श्री प्राद्मन मिनिस्टर दाजे ज्यूवाट ये से गर भ
न्या चिठी नआ जिसम्म आफ्ना सिवाना देखी वढी जान्याका मनगर आफ्ना फौज सवा
नातयार गरी रसद गोह्रको ताकीती गरि रसद जमा गरि राख्न्याका मनगर श्री प्राइम मि
निष्टर दाजै ज्यूवाट तिम्रा नाउँमा लेख्याको चिठी ले वुझैला शुभम्

ज्येष्ठ वदी १४ रोज ३ मा

श्री मिनिस्टर जनरलवाट श्री जनरल धीर समसेर जङ्ग कुवर राणाजी लाई लेखी ग
यको अस्ति तिमीले पठायाको भोट्या अक्षरको चिठी तिमीलाई सेठ काजीले लेख्या
को रहेछ त्यो चिठी रामसन्द रलाइ उतार्न लगाई उतार भोट्या अक्षरको चिठी

त श्री प्राईममिनिष्टरदाज्यैज्यूका हजुरमा चह्राई पठाउन्याका मगन्या ब्राहावाटजो
नमाफिक जवाप आउला सोमाफिक लेषी पठाउला भोग्या अक्षरको उतार १ ति
मीलाई पनी पठाइदियाको छ विस्तार वुझौला मकुमाउग्यापछी लेषी पठाउला र टिग
रिहौंनु भन्यामेरो चिठी नगै नहौंनु भन्या कुरा लेषी पठाउनु भन्या श्री प्राइममि
निष्टरदाज्यैज्यूवाट लेषी आयो तसर्थ श्री प्राइममिनिष्टरदाज्यैज्यूका मा पुगनु भ
या पछि जौनमाफिक तिमीलाई लेषी आउला सोमाफिक गरौला ब्राहावाट ये
सो गर भन्या चिठी न आउजीसम्म कुनै टेयी वढन्याका मन गर्नु कुनै मा रसद
हरु चाडो ज्मा गर्न लाउन्या र आफ्ना फौज तयार गरि राषन्याका मन भया वठीया
होला श्री प्राइममिनिष्टरदाज्यैज्यूवाट तिम्रा नाउमा आयाका चिठी १ पठाइदिया
कोछ विस्तार तेसै लेषु छौला शुभम्

जेष्ठ वदी ३० रोज ४ मा

ताहापछि श्री प्राइममिनिष्टरवाट श्री मिनिष्टरजनरललाई लेषी आयाको श्रीजनर
ल भाई धीरसमसेरजङ्ग कुवर राणाजी ले जेष्ठ वदी १० रोज ६ मौकुतिवाट लेष्याका चिठी
मा पल्टनलाई र षिपाषलासीलाई १०।१५ दिनको रसद ज्मा भयाको छैन सुनागुम्वा
चाडो नहानौ मंजुर पर्न्या छैन पाहाडका रैतिहरूलाई दगुमष्ष स् लिष्ति ष्यामि
साहुगोदामको रसद कुनै पुन्याउनु भन्या वैटो वेसगरि वक्ष्या आनापिनामा फौ
ज मन्याषिपेनन् भन्या विस्तार मलाई लेषी पठायाका रह्याछन् मैले पनी सोही व
मोजिम पाहाडका रैतीहरूले रसद वोकाउन्या काम वढीया जंगी जगन्या छौ के
रौंल उमाका न्हासापकोटलाई पनी सोही वमोजिम को काम चाडो गर्नु भनी ताकी
ता गर्न्याकाम वढीया गर्या छौ सुनागुम्वा हानलाइ सवै रसद कुनै न पग्याको छना

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"**प्राचीन नेपाल**" का निमित्त प्राग्-इतिहास तथा पुरातत्त्व, लिपिविज्ञान, हस्तलिखित ग्रन्थ, मुद्राशास्त्र, अभिलेख, संग्रहालय तथा ललितकलासंग संम्बन्धित मौलिक रचनाको माग गरिन्छ ।

रचना संक्षिप्त तर प्रामाणिक हुनुका साथै अद्यापि अप्रकाशित हुनुपर्दछ । तर कुनै प्रकाशित विषयको सम्बन्धमा नयाँ सिद्धान्त र प्रमाण प्रस्तुत गरिएको भए तिनको स्वागत गरिनेछ ।

रचनासंग सम्बन्धित चित्रहरू पठाउन सकिनेछ । रचना पृष्ठको अग्रभागमा मात्र लेखिएको हुनुपर्नेछ । प्रकाशित लेखहरूमा व्यक्त गरिएको भावना वा मत सम्बन्धित लेखकको हुनेछ ।

महानिर्देशक
पुरातत्त्व विभाग
रामशाहपथ
काठमाडौं, नेपाल

Contribution of original nature dealing with pre-historic and field-archaeology, epigraphy, manuscripts, numismatics, archives, art, anthropology and architecture of Nepal and museum and other techniques connected with various aspects of art work are invited to **"Ancient Nepal".**

The contribution should be concise and well-documented and based on hitherto unpublished data, if not new interpretation of already known evidence.

The opinions expressed are those of the authors and do not necessarily reflect the views of the Editor or The Department of Archaeology.

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